

The Lord our Righteousness.

Opened and Apply'd

In Several

S E R M O N S

O N

J E R. xiii. 6.

By the Late Reverend and Learned
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L O N D O N,

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JER XXIII. 6.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our righteousness.

THis Chapter begins with *va pastoribus*. Some would derive (*Allai, woe*) from that *Hebrew* word, which signifies *ululare*, to howl, *vide Caryl* in *Job* 10. 15. God would reduce those Pastors to a doleful state; woe to them: But why so? What's the matter? What have these Pastors done? 'Tis soon Answered, They scattered and destroyed the flock of God, they had the name of Pastors, but they were indeed Thieves and Robbers; *woe be unto them*; which could not but be unacceptable to those that heard it, as it was grievous to the Prophet to pronounce it; his Apology you have for himself, *Chap. 17. v. 16. As for me, I have not hastened from being a Pastor to follow thee.* To understand this fully we must know,

1. That *Jeremiah* was of the Tribe of *Levi*, of the Priests of *Anathoth*, *chap. 1. v. 1.* he was trained up in the pastoral Office.

2. That whilst he executed his sacerdotal function, he was called of God to prophesie.

3. His enemies reproached him, as one that ran before he was sent; that the predictions of their approaching misery were the fruits of his malice, pride, and ambition.

4. That he could well have been contented with the honour of being a Pastor, without the superadded dignity of being a Prophet,

had the Lord pleased; and in this he could appeal to God, as he had not prest to be discharged of so thankless burdensome a performance, seeing 'twas his duty; so he did not at all seek after it at the first; 'twas a woful day with him, when he was called to prophesie, or, *neither have I desired the woful day.* Haply, there may be in these words some allusion to the case of *Jonah*, who at first fled from his work, declining to denounce judgments against *Nineveh*, and afterwards was vexed that the judgments were not executed, to the desolation of *Nineveh*; but *Jeremiah* did neither desire, nor decline the office of a Prophet at Gods command; he had threatned *Israel* with woful judgments, but he did not desire the woful day for the execution of those judgments, as *thou knowest.*

Observ. 1. 'Tis a great support under our reproaches and troubles, if we can appeal to God in the management of our several offices.

Obs. 2. Gods true Prophets don't foretel the doleful state of incorrigible sinners, without a deep sense of their misery; so the two witnesses, *Rev. 11. 3.* prophesied *amicti saccis*; the followers of the false Prophet were cloathed in Scarlet, but these in Sackcloth.

1. Their outward condition was mean.
2. Their courage was very great.
3. Their sense was deep of the miseries of the declining times wherein they lived; they did not prophesie without a mourning spirit, and a mourning garment, *amicti saccis.*

But to return to *va pastoribus*, woe to the Pastors; where we shall note. First, Gods special displeasure against the Pastors.

Q. Who are meant by Pastors?

A. Their

Ans. Their Rulers civil and ecclesiastical, Officers in the Church and in the State, Priests and Princes.

Q. What was their sin?

Ans. To destroy the flock, either through want of care, not visiting it, or through savage cruelty preying upon it, as this place may borrow light from that in *Ezek.* 34. v. 2, 10. where they are charged at large; out of which we will pick up these miscarriages,

1. *Eat the fat.* They fed upon the flock; if there were any in better case than others, any by virtue of a better teaching, and pasture, grown fatter, more strict, precise, and devout, these were singled forth, these were laid hold on, these were to die, that the Pastor might live; 'twas ever true, he that departed from iniquity made himself a prey.

2. *They clothed themselves with the Wool.* Neither Flesh nor Fleece was spared, they would feed upon the one, and clothe themselves with the other; if the Flesh were fat, the Fleece fair, there was somewhat for the nourishment, and ornament of the Pastor; the fairer Wool, the better; the fairer profession any one made, the more was he exposed to the cruelty of the Pastor.

3. *The diseased were not strengthened.* Nor they were not minded, their Flesh nor their Fleece was not for their turn; the diseased were left to perish in their diseases.

4. *With force and cruelty they ruled.* They lorded it over Gods heritage, they were kind where God would be cruel, and they were cruel where God would be kind, v. 22. so God says, *Isai* 13. 9. he would judge between cattel and cattel; *Gen* they 30. 14.

they had distinguished and rejected Gods choice, and God would distinguish and reject their choice; God would go over all again, and bring those into the field, and into the fold too, which they had cast out, *1 Peter, 5. 3.* they did not lead, but drive the flocks; they used the rod too much, and the staff too little, the Word too little.

Q. What should be their punishment?

R. Because they had not visited the flock in duty and mercy, God would visit the Pastor in wrath and fury; where there is an elegant *Antanaclastis*, in the word *visit*; God would have them to know, that he would have no more mercy upon the Pastors, than the Pastors had towards the flocks, the blood of souls should be avenged upon them; *no*, is a comprehensive word, full of misery of all kinds.

Note 2. Gods special propriety in this scattered afflicted people, intimated four times, in the three first verses, *the sheep of my pasture, my people, my flock, the remnant of my flock*; compare this place with *Exod. 32. 7.* these people have corrupted themselves, saith God to *Moses*, when they set up the Golden Calf, the false worship, where God disclaims all interest in them, *get thee down to thy people*: O what a cutting word was this to *Moses*! as tho God had said, you brought them out of *Agypt* to good purpose, you have taught them in the wilderness very fairly; get thee down to thy people.

Observe, The absence of a good Magistrate or Minister is a great loss; well, but here in the Prophet, 'tis *my people*.

Q. What was the condition of the people at this time,

time, that God keeps up such a propriety?

R. It seems the people were generally corrupt and prophane, fitted for a seventy years captivity in *Babylon*, Chap. 25. v. 11. haply either missed or hardened by the evil examples and commandments of their Rulers; *some good* there were among them, as appears by *Daniel*, *Shadrach*, *Mesheck*, — but the generality was prophane, mocking at the Prophets and Visions of God, calling them in scorn, the *burden of the Lord*, insomuch that God tells them, he would make every mans word to be his burden, Chap. 23. v. 36. which may be taken either,

1. That tho every man was ready to deride at the Visions the Prophet brought, which were called burdens, as bringing commonly a talent of lead, of heavy wrath with them, yet in time it should fall upon them, *let it come*, Chap. 17. 15.

2. That if they had no other sin, as the Prophets told them they had many and great ones too, yet their prophane in mocking at Gods message and messengers should be burden enough to them one day. 'Twas not safe to scorn at the Prophets as inspired, but for their ruine, and that the judgments they denounced should be their own burden.

Now, notwithstanding all their sin, prophane and misery, yet God calls them *my people*.

Observe, God is slow to quit his claim to a professing people; there is a mighty congeries of words, v. 3, 5. they should be gathered, brought back, become fruitful, they should not fear, none should be lacking. Where there is an excellent figure of gathering the elect to glory from the four winds, none shall be lost, *Dominus novit*, the Lord knows how to deliver

the righteous. The same thing is also exemplified by that in *Revel. 7. 4.* with *Chap. 14. 1.* there were an hundred forty four thousand sealed under the Trumpets, and there were an hundred forty four thousand preserved, that stood with the Lamb on Mount *Zion* when *Babylon* was fallen, having the seal of God in their foreheads, standing on Mount *Zion*, (that is) now Saints were in a visible Church-state, and had visible administrations and ordinances; the Church was in the Wilderness before, but now on Mount *Zion* with their Harps and New Songs.

Q. By what means should they be gathered and restored?

Resp. By good Pastors and Governors, *v. 4.* which God would raise up among them, such as *Nehemiah, Zerubbabel, Joshua*, that denied themselves, and fought the peoples good, *Nehem. 2. 10.* Their care of Gods people, and zeal for Gods glory was so remarkable, that it fell under the observation of their enemies.

2. *Note*, That by the coming of Christ, who is here described sundry ways, by a *Branch, v. 5, 6, in transitu.* Mark, That under the Old Testament God seldom tells *Israel* of *Egypt* or *Babylon*, but he casts in a word or two of comfort about Christs coming in the flesh; and under the New Testament, when God tells the Saints of the Cross, of myltical *Egypt* and *Babylon*; he casts in some good words about Christs coming in glory, and the eternal recompence of reward: Blessed are they that die in the Lord, *they shall rest from their labours*; persecuted are the heirs of Heaven, *Math. 5.*

But as we were speaking, Christ is here set forth by his outward appearance, *v. 5.* he is called

called branch *Ἀνατολήν Δικαίαν*, the righteous East, as the Seventy, (i) *Τὸν χεσὸν τὸν τῆς δικαιοσύνης ὕλιον*, saith *Severus*, of which see more in Mr. *J. Greg.* Notes upon some passages of Scripture, p. 85. But yet *Tsemach*, doth properly signifie, *germen*, and not *orientem solem*, or *ortum solis*, in *Ribera*; and *De Dieu*, who are both cited in *Leigh's Critica sacra*, upon the word *צמח*. A place which the *Jews* themselves interpret of the Messiah, a branch because of Christ's outward meaness, and seeming weakness, and unvaluableness, as springing from a root in a dry ground, as 'tis *Isa. 53. 2*. Not from a root by the water side, which notes a flourishing and prosperous condition; a branch springing from a root in a dry ground very unlikely to maintain its own life, much less to bring forth fruit, and least of all such fruit as should be for the healing of the Nations, *Zach. 3. 8*.

2. By his Family, or humane nature of *David's* line, elsewhere, as *Rev. 5. 5*. called the root of *David*, and *Chap. 22. v. 16*. he is called the root and offspring of *David*. 'Twas once a puzzling question to the *Pharisees*, how Christ could be *David's* Son, and *David's* Lord? as *Math. 22. 42*. and here the like question would return, how Christ could be the branch and yet the root of *David*? But one answer satisfies both; Christ as man was *David's* Son, a branch of him; but as *θεάνθρωπος*, and Head of the Church, so he was *David's* Lord, and *David's* root.

3. By his quality; they had had many bad Rulers from *David's* seed, but now they should have a good one, a righteous one; the branch

should be a righteous branch, executing judgment and justice. God would break off, and burn up the rotten branches, and raise up a righteous branch, a branch whose fruit should be righteousness, *Acts* 3. 14. 'Twas *Melchizedec*, a King of Righteousness.

4. By his Office; he should be a King, he should reign and prosper, in whose days *Judah* should be saved, and *Israel* should dwell safely, *Matth.* 1. 21. There never was such a salvation as that which he wrought, 'twas from sin and hell: from *Sin*, *Jeroboam* and some Kings have made *Israel* to sin, but this King should reclaim *Israel* from sin.

5. By his Name, v. 6. *Jehova Justitia nostra*, the Lord our Righteousness; God hath πολυμερῶς, revealed the mystery of his Son.

'Twas promised to *Adam* in what nature he should come, the seed of a woman: then 'twas in after-times added of what Family, of *Abraham's*; then of which of the Tribes that were descended from him, of *Judah*; then of what House in that Tribe, of the House of *David*; then of what manner of person he must be born, of a Virgin; then in what place he must be born, in *Bethlehem*; then by what Name he should be called, *Jehova Justitia nostra*, the Lord our Righteousness.

Divis. 1. Here is the high stile, the great name, the endearing title of Christ, The Lord our Righteousness.

2. The Believers grateful acknowledgment, duty and advantage, *hoc est nomen quo vocabunt eum*, this is the name whereby he shall be called.

Explication. What's meant by *HE* in this place?

R. Some

R. Some incline to think, 'tis the name of *Israel*, the People of God, whose righteousness the Lord is; in *Ezekiel* 'tis said, that the name of the *New Jerusalem* shall be *Jehovah Shammah*, the Lord is there, *Ezek. 48. 35.*

Q. *What's meant by Jehovah Shammah?*

R. 1. There his presence should be.

2. His continuance, not as *hospes in diversorio*, sed ut *heres in patrimonio.*

3. His protection.

4. His effusions of the Spirit. Which privileges exalted this City in honour and glory above all the Cities of the World.

Q. *What's meant by saying it shall be the name of the City?*

R. That the presence and abode of God in the City, his protection over their City, his effusion of Grace upon this City should be so remarkable, that their City should be known by these things, as other Cities were by their names.

And *Jer. 33. 16.* *Jerusalem* hath another name from that, but the same with this in the Text, wherewith she shall be called; or as others translate it, the name wherewith he shall call her, *Jehovah tsidkenu*, the Lord our Righteousness; this is the name which shall be much in the mouth of the *Jews*, when the time of their Espousal comes, the Lord is our Righteousness. This opinion *Grotius* favours; but others more rightly understand it of Christ the Messiah, and Anointed of God; and there is the great mystery of divine love, that the Saints should be taken up into such an union with Christ, as to be flesh of his flesh, and bone of his bone; to have one spirit, one nature, and

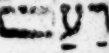
one name with him. As Christ shall be renowned in being the Lord our Righteousness; so his people shall be renowned in having the Lord for their Righteousness.

Q. 1. His Name. *And how was it fulfilled? for Christ was commonly called by other names.*

R. Names are often given to persons in Scripture, when the intent is not that they should ordinarily be called so; but that what is imported and signified by those names, should be truly verified of them; and that such names should exhibit much of the nature, and excellencies of their persons, and might deservedly be given to them, and used of them, as tho they had been their proper names. *David* called *Solomon* his Son *Jedediah*, because the Lord loved him, (as it signifies in *Hebrew*) and by the Prophet, signified so much to him, *2 Sam. 12. 25, 26.* yet we find not that he was so commonly called, tho 'twere a blessed name.

The next instance shall be from *Boanerges* (what *Bath Col* signifie is well shewn in *Gloss. Gram. Sacr. pag. 139.*) *Mat. 3. 17.* *James* and *John* are surnamed *Boanerges*, which signifie excellently what manner of persons they should be in the Ministry.

Q. *But why Sons of Thunder?*

R. *Shechinah* (1.) *presentia divina majestatis spiritusque illius* (ut *Hebraei vocant*) voce  seu tonitru notatur, *Psal. 81. 7. in secreto tonitrus audiivi te*---*Chald. in loco abscondito majestatis meae, V. Gloss. Gram. Sacr. l. 4. tract. 3. p. 837.* Thunder is also called the voice of God, *Psal. 29. 3.* he gave the law in Thunder, he spake oft and revealed himself much in Thunder; now because much of the presence, power and

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majesty of God should go along with their Ministry, therefore they are called *Boanerges*, Gods voice should be heard in theirs; not those, that have the best Lungs, but they that have the best Spirit are *Boanerges*; see *Jer.* 20. 3, 4. the Prophet tells *Pashur* his name should be *Magor-missabib*, Heb. fear round about; not that this name should be his proper name, by which he should be called in daily conversation; but that such streights, fears, terrors, amazements and confusions should pursue and surprize him, that that name might very properly be given him, as notably setting forth the condition of his person. Lord deliver us from this name. And thus you may understand the Prophet *Isa.* c. 7. v. 14. where 'tis said, Christ should be call'd *Emmanuel*, as here *Jehovah, tzidkenu*: Thus in general, but more particularly 'tis meant, 1. his Chief Name: He hath other names; but as among men who have many titles, the chief name or title is that by which they delight to be call'd; so here Christ is our life, light, wisdom; but the name he delights in, is, the Lord our Righteousness.

'Tis in names as in deliverances, and almost all other things, the greater devours the lesser, as the shining of the Sun puts out the fire: We have an instance *Jer.* 23. 7, 8. and *Chap.* 16. v. 14, 15. where the Lord saith, *Israel* should speak no more of their deliverance out of *Egypt*. Now

1. In the time of it, the *Egyptian* deliverance was a wonderful deliverance; that Mercy was so obliging in it self that God urg'd it as the great motive to the duty of all the moral Law.

I am the Lord thy God that brought thee
out

out of the land of *Egypt*, *Exod.* 12. 42. And the night thereof was a night to be much observed unto the Lord of all the Children of *Israel* in their generations ; there was not a night in the whole year so famous for great wonders and remarkable benefits.

2. But God would in time work such a deliverance for them, that this should no more be spoken of ; as we say commonly of a kindness done to a Friend, don't speak of it, 'tis not worth the speaking of, I owe you greater kindness, don't speak any more of it.

3. The glory of the *Egyptian* deliverance should be darkened by the far greater glory of their deliverance from the North Country (*i.e.*) from *Babylon*, thereby intimating, that their bondage in *Babylon*, should be so tedious and grievous, and their deliverance out of it by the Ministry of *Cyrus*, so strange, unexpected and wonderful, that in comparison of it, the *Egyptian* deliverance should be remembered no more, *Psal.* 126. 1. So 'tis said, When the Lord turned again the Captivity of *Zion*, they were like unto them that dream ; mightily pleased with it, as we are in a dream, loath to be awakened out of it, as out of a fine dream ; and then 'twas incredible, we could not believe we were at *Zion* ; as a man cannot believe a dream ; he saith with himself, surely this is but a dream. And thus it is in ordinances and dispensations : O what a blessed ordinance in *Israel* was the Ark of God ? Yet *Jer.* 3. 16. 'tis said, the days should come wherein it should be minded no more.

1. This Ark was the symbol and visible sign of

of Gods presence ; where the Ark went, the blessing went ; where the Ark staid, the blessing staid ; the Ark was the Glory of *Israel*, and happy was he that could get nigh to the Ark of God, *Josh. 18. 1. Joshua*, he places the Ark of God at *Shilo*, which stood in his own Tribe, being a City of *Ephraim* : As afterwards by the authority, and on the behalf of *Saul*, 'twas brought to *Nob*, a City of *Benjamin*, which was *Saul's* Tribe ; and then lastly, in *David's* time, 'twas settled in his Tribe ; he was a great lover of the Ark of God, and delighted to have the Oracles of God nigh unto him. *Deodat. in 1 Sam. 21. 1.*

2. Now there should be such a time under the administration of the New *Jerusalem*, the Gospel Churches, when the presence of God among his people should be full and satisfactory, his glory shining upon them so illustrious, and the effusions of his spirit so manifest and ravishing, that the true *Jew* should never speak, nay he should never mind, nor think of the Ark of the Testimony that was of old, the glory of Gods later house should so far exceed the glory of his former house.

And thus 'tis in names and titles; tho Christ hath many excellent names whereby he is made known, each of them setting forth somewhat of his dignity, yet this name of his, The Lord our Righteousness, doth so excellently set forth the top of his glory, and the very height of the advantages the Saints receive by him, that he accounts it as his chief name, and his people shall account it as his chief name ; he will delight to be called, and they will delight to call him by this as his chief name ; he shall be called
by

by this, as tho he had no other; by this I say as his chief name; The Lord our Righteousness.

2. His peculiar name; it belongs to none besides him, the glory of this name must not be given to another; there are some of the names of our Lord, which are given to others, they are in a sense common names, as *Joshua* or *Jesus*, after the *Greek*, *Christ*, &c. *Joshua* was a typical Saviour, called *Jesus* too, *Heb. 4. v. 8.* for if *Jesus* had given them rest - *Canaan* was a type of Heaven, not Heaven it self, *Israel* had only a typical rest in it; 'twas indeed a land flowing with milk and honey, and there they dwelt in Houses which they did not build, and did feed upon Vines which they did not plant; and in all these were rich types of Heaven. *Jesus* under the Law gave them heaven and rest in a type; but *Jesus* of the Gospel gives heaven and rest in the truth of it.

Observ. The most luscious enjoyments of the creature, are but shadows, dark resemblances of the enjoyment of heaven.

So we find, that *Israel* of old was said to be the Lords Christ, his Anointed, as in *Psal. 105. 15.* *Touch not mine Anointed.* Christ, anointed, *præ cateris & præ sociis*, not a drop but the whole box of ointment. So *Solomon* signifies peace; *Jedediah*, beloved; *Abner*, the height of the father: but now these are common names; yet Christ hath his peculiar name, a name peculiar to him, and to him alone, and that is *Jehovah*, the Lord our Righteousness.

3. 'Tis his true, and proper name, 'tis every way congruous, and suited to his person, nature and office; he is to the full, what his
name

name imports him to be. Many have excellent names, that are not excellent persons; 'tis noted of the Popes of *Rome*, that the better the name, the worse the person; and that their names did import the contrary to what they were; as if their disposition were cruel and bloody, their name, by which they would be called, should be *Clement*; if Cowards, *Leo*; if of an Atheistical Spirit, then *Pius*. So the Professors of the Church of *Sardis* are said to have empty names, improper names; names which imported life when they were dead. Now Christ answers his name fully; his name is as a strong tower, it carries Salvation with it; as some persons are hated, even for their very names sake, their names are so loathsome; so some, as our Lord Christ, are beloved for their names sake; their names are so savory, *Cant. 1. 3.* The Saints have ever attested this truth, his good name is as an ointment poured forth, *Cant. 1. 3.* *Thy name is as an ointment poured forth, therefore do the Virgins love thee.*

1. Emptied, running from *Aarons* head to the skirts of his garment.

2. Flowing over, under the Law, and under the Gospel, like the eternal springs of the earth, filled the earth.

1. As an ointment, not sealed up, but poured forth, which breaths forth its sweet smells and delightful flavor, to all round about it: We may be deceived when the ointment is in the box; but when the box is broken, and the ointment poured forth, then its worth and riches appears to all; then its secret communications of delights and refreshments, speak its praises, and beget mighty admira-

admiration, its odor and sweetness hath filled the whole world.

2. Therefore do the Virgins love thee : Here, by Virgins, is meant, such as are not married to ~~an~~, going after strange lovers, defiled with the love of the world, but preserve their love pure and intire for Christ: The world wonders, that Virgins can love Christ for his ointment; and the Virgins wonder, how the world can choose but love him for it. Mark this, 'tis not said, therefore the Princes, Nobles, Philosophers, Learned of the world love him, but the Virgins do, they prize and praise his name; 'tis an ointment poured forth, and what ointment poured forth can be more acceptable, and refreshing to a sinner; a sinner, I say, than an ointment made up of Righteousness? That name of Christ which is an ointment poured forth, is this name of his, *Jehovah Justitia nostra*.

4. His name, which ought to be known above every name, *Exod. 6. 3*. In *Moses* time God was not known by the name *Jehovah*.

1. The Patriarchs and Saints that lived before *Moses* knew God by his name *Elshaddai Adonai Elohim*. *Abraham* and *Isaac* knew so much of God as to support their faith, to uphold their spirits in the expectation of the promises God had made.

2. They did not know him by his name *Jehovah*, a God fulfilling promises, leading his people into the land flowing with milk and honey, until *Moses* time.

Obj. We meet with the name *Jehovah*, oft before *Moses* time, and before we come to this sixth of *Exodus*.

R. 'Tis

R. 'Tis thought, that *Moses*, being God's Amanuensis in writing the Law, inserts, by divine direction, the name *Jehovah*, where former Saints might express God by *Elohim*, or some other of his names. *Weem Expos. Mor. Law*, l. 2. p. 21. Or if they had heard of the name *Jehovah*, yet they understood it not.

3. But now and ever after, God would be known by his name *Jehovah*, above all his other names, as being a name that set forth most of his perfections; so tho Christ have other names, which we are to know, yet 'tis his will, that we should be acquainted with this name more than any other name: God would have *Moses* make known his name *Jehovah*, and Christ would have you to make known his name to be *Jehovah Justitia nostra*. *Acts 9. 15.* *Paul* was to bear this name before the *Gentiles*, and Kings, and the Children of *Israel*.

1. My name. Q. *Whats meant by it?*

R. The excellency of his person, offices, doctrine, the fulness of his power, and the plenteous redemption that was in him, and this was the treasure that was committed to earthen vessels, as he speaks; and indeed 'twas the great work of the Comforter, to convince the world of the worth and virtue of this name, (i.) of Christs righteousness. Some persons endeavour to conceal and disguise their names, they would pass *incognito* to and from the world. But now Christ would have his name known, it concerns the justice of his honour, and the interest of our safety, that this name be magnified from the rising of the Sun, to the going

going down of the same. We know not how to honour and improve a person till we know his name, who would not know the name of his Friend, Physitian, Advocate. *Rev.* 19. 16, 18. Saints have a name for Sovereignty.

Q. What's meant by, to bear ? to hold up, or lift up, or hold forth with honour and power in the eye of the world, Rev. 6. 2.

The Horse remarkably, 1. For speed. 2. For daring danger, rushing to battle. 2. White Horses noting the Gospel triumph ; there was the bow and the crown, *Rev.* 19. 16, 17. the vesture, and thigh. 1. On his vesture, in his colours 'twas legible wherever he came. 2. On his thigh. 1. Upon all his ways, 2. As the sword was placed on the thigh, it notes, all that are subdued shall acknowledge this name. 3. As it notes propagation, and posterity, so known eternally in all ages.

Thus have we opened what was undertaken, *his name* ; we go on to shew what's meant by, *He shall be called* ; but first, I shall add a little to what is said before in the explication of [He] the Hebrew Verb is active, which may be rendered *vocabit eum*, (i) *quisque* every one of *Judah* and *Israel* shall so call *germen illud justum*, the righteous branch, so *Jerome* reads it, and so the Seventy Interpreters, *τὸ τὸ ὄνομα αὐτοῦ καλέσει Κύριον Ἰωσὴφ.*

Indeed *Huntlaus* the Jesuit would have us believe, that the *Jews* have altered the *a pun-ctum* in the text, that they might the more colourably make *Jehovah* to be the Nominative Case to *vocabit*, that thereby they might prevent the drawing of an argument thence for

for the Deity of Christ ; but *Glassius* shews how the *Jews*, both *antiquiores* & *recentiores*, understand the Text as we do, making the name of the Messiah to be *Jehovah*. The same Author gives a reason why it may be passively rendered, *Occurrit hic eadem heb. lingua consuetudo — qua tertiae personae verbum Activa vel Passiva, vel per ellipsin Nominativi commodi subintellecti, interpretandum est, Glass. Philosoph. sacr. lib. 1. p. 155. Edit. 2.*

3. *He shall be called* ; (i.) by this name he will be known and acknowledged by the Saints in all generations ; whereby is imported,

1. Mans duty, by way of distinction from all others ; though the Angels cannot so speak, yet man must ; and tho the Unbelievers will not, the proud *Pharisees* will not so speak, yet the Saints must give the glory of their righteousness and justification to Christ alone ; wherefore in the same place, where 'tis said, Christ is made unto us of God righteousness, there 'tis also said, that he that glorieth may glory in the Lord, *1 Cor. 1. 30. 31.*

1. Man loves to glory ; he will place his strength somewhere, and then boast of it ; he will have his *Lares* and *Penates* ; he will be sacrificing and burning Incense to his own drag or net.

2. There is nothing in man wherein he should glory ; but there is in the Lord ; there is nothing worth glorying in but Wisdom ; now Christ is made unto us Wisdom, that he that glorieth may glory in the Lord.

2. Mans advantage ; as this name is suited to the excellency of Christs person, so to the great necessities of sinful mans condition ; for what

what can a sinner want more than righteousness, what is more adequate to the most ardent desires of his soul, than righteousness? that supplies all his wants; it covers all his sins and nakedness, it heals all his diseases, it scatters all his fears and doubts, it sets him out of the reach of the curse of the law, of the sting of death, of the flames of hell; it quiets his conscience, justifies his person, and brings him into favour with his God again; thence 'tis that Christ is said to be *πάντα ἐν παντί*, *all in all*, Col. 3. 11.

1. In this life there is a civil difference among men; for as one star differs from another in glory, so one man differs from another in outward glory; there is one glory of the King, and another of the Prince.

2. Tho this difference be great in mans eye, yet 'tis no difference in Gods eye; being in Christ, or out of Christ, makes all the difference, Christ is all in all.

3. There is no difference between the bond and the free, as to Gospel grace, but Christ is all in all: (*i.e.*) Christ in dying had as much respect to the one, as to the other, and in offering his blood respects one as much as the other; Christ hath set the bond as near the kingdom of heaven as the free, Rev. 20. 12. I saw the small and the great; here the great take place of the small, there the small take place of the great.

4. Christ is all in all for the justification of persons, sanctification of our natures, acceptance of our offerings, and for the salvation of our souls.

4. Whats meant by the *Lord our righteousness*.

1. *Jehovah*; this is the incommunicable name of God; his other names are attributed sometimes to Saints as *Jah*, in the word *Esaiah*; and *el* to the names of Angels, as *Gabriel*; but the *Tetragrammaton* to God alone, to note, that neither the righteousness of good men, or good Angels will justify us, but only that of *Jehovah* alone; in this name only are the quiescent letters, herein only can the troubled soul find rest; this name is by the *Jews* called *hask shem*, that name emphatically, that name of four letters *יהוה*, that blessed name pronounced once a year by the High Priest in the Temple, at the feast of propitiation at the solemn blessing, the name appropriated to God, the essential name of God. *Greenh.* in *Ezek.* c. 1. v. 28. p. 202. these things to be noted.

1. What the *Jews* say of the advantages which have been made of this name: As that *Moses* had this name written on his staff or rod, and *Christ* on his thigh, by which they did all their miracles; and had we it written in our hearts, we should do great things too; but we have little of God in us.

2. When *Jehovah* hath appeared in any glorious manifestation to his choicest Saints, they have been amazed, and fallen to the ground with astonishment, as in the case of *Abraham*, *Daniel* — But see *Matt.* 17. 6. the three Disciples at the transfiguration fell on their face, though *Christ's* glory was veiled; and compare with *John* 18. 6. those that came to apprehend *Christ*, when they heard his voice went backward,

backward, and fell to the ground; see *Isa.* 26. 13. *wicked, fall backward*: It seems *Judas* knew him not, for Christ asked whom seek ye? *Ego sum, ἐγώ εἰμι*. I am he.

1. What did Christ say? *I am he*; 'twas not a word of thunder, or indignation, but of confession, a very soft voice, but it seems a beam of Majesty went with it, 'twas a word of comfort to Disciples, *John* 6. 20.

2. To whom? to Soldiers, and armed too, and yet it drives them backward, they fell down. To fall on the face, notes reverence, and godly fear, to fall backward notes despair and ruine.

Obs. Tho the glory of God do not rescue his anointed from sufferings, yet it gives testimony to them in their sufferings.

Obs. Tho the glory of God cast down Persecutors, yet when they recover their feet, they return to their old work; as here the Soldiers.

Obs. Man through his sinful frailty, cannot bear with the manifestation of that glory which would make him happy.

Obs. *Jehovah* can make his voice terrible when he speaks like a Lamb; what will it be when he speaks like a Lyon?

Obs. *Jehovah* can hide his Saints when he will; not only among the Lyons, or in the fiery Furnace, but in the midst of their Enemies.

Obs. Apostates are impudent in persecution. Christ notes, that *Judas* stood by, tho he knew him not. The sum is this, glorious *Jehovah* is, *Justitia nostra*, our Righteousness. This is the dialect and language of Lovers, whom we love.

love we call ours, *vid. Car. in Job c. 36. 3.*
Saints appropriate Christ to themselves.

2. Our Righteousness: he fulfils the Law for us, satisfies divine Justice for us, and works our acceptance with God for us, and purchaseth grace and glory for us; With what joy could we have heard of the righteousness of *Jehovah*, had it not been *nostra, ours*? O this is the blessed word of application. From this possessive, *Ours*, springs a fountain of comfort in the soul; now we see what means that, in *Cant. 2. 17.* where Christ is desired to review and repeat the visits of his grace and kindness, the Spouse having such a propriety in him, and being in such a state, as that she could not subsist without him, *until the day break.*

1. The Spouse intimates what her condition was to move pity; she was in the dark, 'twas night upon the matter with her, she was clothed with vails, and wrapped up with shadows, she could see him but darkly in the glass of ordinances; and altho ordinances are precious, yet they are but glasses, but shadows; they give but weak and imperfect representations of Christs worth and beauties; Christ stood as one behind a wall, or that looked through a window, or that shewed himself through a lattice, *v. 9.*

2. The Spouse presents her desires, that Christ would hasten his love-visits, to satisfy those hungry and impatient desires of hers, which were as so many burning coals in her breast; she knew the day would dawn, the shadows would flee away, she should have after a while the immediate presence, a fulness of satisfaction, she should lye in the bosom; but mean
time

time, that she might not die of the sickness of love, she prays him to be as the Roe, or young Hart upon the mountains of *Bethel* of *separation*, or *division*, the gulf is great between God and the Saints, between Saints and Saints; she desires to bring with him his spiced wines for her; she knew there was an excellent day a coming, her care was, how to hold out till that day came.

3. He lays down the ground of all her hopes, prayers, comforts and expectations, which was her propriety in him, her marriage relation to him, a sweet secret invisible eye she had upon him, *My Beloved!* O what ravishing words are these, to those who have learnt to pronounce them, the Lord our husband, the Lord our beloved, the Lord our righteousness: when sin revives, the law threatens, the grave opens; when the trumpet sounds, the throne is set, the judge appears; let the believer call to mind this place of the Prophet, *This is his name whereby he shall be called, the Lord our righteousness.*

Ob. 1. 'Tis no easy thing to know Christs name.

2. Christs name should be made known.

3. Christ hath a name for righteousness.

4. Christ is the Lord our righteousness.

For the opening of this weighty point consider.

1. In the state of innocency man had the divine image, and was made upright in knowledge, holiness and righteousness, *Mark 16. 15. Eccl. 7. 29.* many inventions since are found out, some think herein is an allusion to our first Parents, whose invention was by the Tree of Knowledge to find out a new, secret, and short way

way to happiness, they found out one dangerous way or invention, and their posterity have found out many : But man was made upright, and the excellency of the state lay in this ; his righteousness.

1. 'Twas inherent ; 'twas not imputed, 'twas his own, 'twas within him ; he was not righteous by faith, but by works ; he could go to God without a Mediator and Attonement.

2. 'Twas perfect ; there was no spot or wrinkle, or any such thing in it : this righteousness might have been exposed to that eye which is like a flame of fire.

3. 'Twas communicable ; had he kept his integrity he had begotten children after his own likeness, propagating his own righteousness ; for being a publick person, as he sinning, we all sinned in him ; so had he stood, we had all stood in him, *Rom. 5. 12.* yet as excellent as his state was, in two respects, this righteousness of his comes short of the righteousness the Saints have, by faith, through Jesus Christ.

1. His was a creature righteousness ; but the Saints God-mans righteousness.

2. His was mutable and loseable, and he did actually fall from it ; but that which is by faith is like the house built upon the rock ; neither winds nor waves can overturn it. But these things will be more clear by considering what follows.

2. That our first parents kept not their first state ; they have sought out many inventions.

1. *They have ;* not only the first man, and this or that man, but all men,

2. *Sought out many inventions ;* and those very bad ones, such as foment their disease, and increase their dangers.

1. *Quest. What was the first invention ?*

Resp. To destroy himself immediately ; under the shadow of the tree of life, he found out the throne of death ; in the walks of Paradise, he found out a way to Hell.

2. *Q. What was his second Invention ?*

C

R. To

R. To make a covering for his sin, and shame, and nakedness; to cloth himself with fig-leaves, which is the natural work of all his seed.

3. Q. *What is man's invention at this day?*

R. Adam destroyed himself by eating; but we have found out many ways to destroy our selves and souls, by drinking, as well as eating. Adam invented a way to fall from his paradise; but now men have invented ways to fall from their reason too. Adam by his invention became a sinner; but now men by their inventions become brutes, and find the greatest gusto in their sin when they have least of reason.

4. Q. *What is Gods invention?*

R. By the great and blessed doctrine of faith and repentance, to restore man to that uprightness from which he is fallen; this is the saving invention of the Gospel, to recover fallen man by repentance towards God, and faith towards our Lord Jesus.

Our first Parents lost their original righteousness; they sinned, and all their posterity in them; so soon as God was gone out of sight they treated with the serpent, *Rom. 5. 12. Death passed upon all men, for that all have sinned, or in whom, all have sinned; as 'tis in the margent. In whom all died, 1 Cor. 15. 32. Gen. 5. 3. Adam begat a Son in his own likeness, (i. e.) of a corrupt nature: his righteousness when pardoned was a personal gift, and could not be transmitted. Gen. 4. 10. The voice of thy Brothers blood crieth— Cain in shedding Abels blood, had shed the blood of all his posterity, how many soever might have descended from him; which makes Murder a most abominable sin.*

Gen. 9. 25. Ham sins, and Canaan is accursed, and his posterity in him; a servant of servants shall he be. As the God of Gods, notes the greatest God; and Lord of Lords, the greatest Lord; so servus servorum, notes the lowest and basest servant. The Father sins, but the Sons name is put into the curse: when the

the curse falls upon the Children, the Father is cursed; so when the blessing is given to the Children, the Father is blessed.

Ham sins, *Canaan* is accursed; not that the Father should escape, but that the Father in the Sons, and the Children in the Father.

1. His sin is ours by propagation; the sin of his person had poisoned our nature: Who can bring that which is clean, out of that which is unclean, *Job* 14. 4. v. *Caryl in loc.*

1. *ṬṬṬ* *Munditiem nitentem denotat*; what is rendered clean, signifies shining, beautiful, pure, and transparent; free from all spot or defilement, from all blackness and darkness; and then (*tama*) which is rendered unclean, speaks the greatest pollution, and filthiness of habit; whatsoever is loathsome, unlovely, or noisome.

2. The Question, *Who can?* may refer,

1. To the extraction of one person from another; which may well refer to the birth of man, all men being naturally unclean; therefore must their children be unclean too.

2. To the actions of the same person, thus; if the person be morally unclean by nature, his actions must be unclean too: as the root is, so is the fruit; who can gather grapes from thorns, or figs from thistles? Not one.

3. Why doth *Job* speak thus of this uncleanness?

R. 1. To abase himself; to make himself more humble, and ready to submit to the saddest dispensations: he says out, he is unclean, unclean; and that 'tis no wonder the holy God hath broken his bow, put out his candle, taken the crown from his head, laid his honour in the dust, and buried him in the mire of afflictions.

2. As a motive of compassion; desiring the Lord to mitigate his sorrows, whiles he aggravates his sin; because he knew (by reason of this natural uncleanness)

he could not cease to sin, till he should cease to be in the world; which was Gods own argument, for his own compassions and sparing mercies to the renewed world after the Flood; *Gen. 8. 21.* compared with *Gen. 6. 5, 7.*

Who can bring a clean thing out of an unclean? Not one. John 3. 6. *That which is born of the flesh is flesh.* 1. Our Lord hereby shews the necessity of the new birth; man in his first birth being sinful, for that is meant by flesh.

2. A sinful nature is transmitted in our propagation from our Parents. ♥

3. No good thing can be expected, till we are born again; for if the flesh bring forth flesh, it will mind, maintain, and provide for its off-spring; as doth the spirit what is born of it.

4. A due sense of our first birth would make us labour after the second birth.

2. 'Tis ours by imputation; he being a representative, a publick person, what he did, we did in him. 'Tis the Apostles argument; sin is charged upon all, because death is passed over all; death doth not precede, but follow sin; all die, infants die, infants that have no actual sin die; therefore they have original sin, therefore they sinned in *Adam*, *Rom. 3. 9.* we have proved before, saith he, that the *Jew* and *Gentile* are both under sin.

1. Proved, *προντιασάμεθα*, which properly signifies, as Criticks note, to *accuse*, *charge*, or *indite*; now the Apostle had drawn up a charge, or inditement against the world, *Jew* and *Gentile*, all sorts of men as they are in their natural condition.

2. Under sin: Better be under the rocks and mountains than under sin, under the defiling, reigning, and condemning power of sin, which shews there is a weight of sin and guilt upon them; which shews 'tis a work of great difficulty to shake off the dominion of it; the world then is full of Lazars, an Hospital of Lepers.

We

We hear many complain they want bread, raiment, health, friends; but who complains of the want of righteousness? *Heb. 7. 9. Levi paid tithes in Abraham before he was born, while in his loins.*

3. Mans righteousness is now in Christ, and from Christ.

1. Christ is the efficient cause of it; 'tis he that be- 2.
gets us again, and renews us into the image of God. The Ointment ran down from the head of Aaron to the skirts of his garment: from Christs fulness 'tis that we receive grace for grace; 'tis he that makes the rod of Aaron to bud, and the dry bones to live, *John 19. 34. Forthwith came there out water and blood.*

1. Water and blood are the two great types of salvation; now Christ came not by water only, but by blood also.

1. *John 5. 6.* his *præcordium* was pierced, out comes *aqua & sanguis*; the fountain was opened for sin and for uncleanness; there is water to sanctifie, blood to justifie: Here is *Bethesda*.

2. When the first Adam was asleep, God opened his side, and took out thence a Wife for him; so when the second Adam was asleep, God opened his side, and took out thence water and blood, out of which he forms a Bride for his Son too, *Gen. 2. 22.* what is rendered (he made a woman) fig. in *Hebrew*, he built, as in the margent, which answered to *οἰκοδομεῖν*, the Apostles word applied to Christs Spouse, *1 Cor. 3. 9. οἰκοδομᾷ.*

3. As Adam's wife is said to be the mother of all living; so doth Christ account all as dead, that are not born of water, blood, and the spirit. *Heb. 12. 2.* Christ is said to be the author and finisher of faith——To our purpose we will consider here, that the Apostle says two things of Christ, as two causes of two effects, and we are to acknowledge, and to look to Christ in both.

1. He is to be looked at as dying, enduring the cross, for the joy set before him; it seems the Son of

Gods bosom, that knew the joy of Gods bosom would endure the cross.

2. As sitting at Gods right hand, and interceding; now these two effects are the beginning and finishing of our Faith, or as Christ's work ends in his intercession; so is our Faith and Salvation, answerably perfected by it.

On earth, Christ had his hardest work for us, in heaven his longest work; he is the *Alpha* and *Omega*, he laies the foundation stone of grace and righteousness; and the top-stone of glory and happiness, he is the author and finisher of our faith, communicating unto us his spirit, by which at first we believe and persevere unto the end. *Rev. 2. 8. First and the last.*

1. The sufferings of this Church were very great, which some think is referred to, in the very name of *Smyrna*, which in *Greek* signifies Myrrh, which is biting and bitter to the tast; this Church was fed with wormwood; but Christ finds not such fault with it, as with those that suffered less. Obs: the greatest sufferers, are not always the greatest sinners; we live in suffering times, else I would have spared this text.

2. Christ by his Preface ministers comfort to the Church: I am the *First* and the *Last*: For it may be understood two ways.

1. I am the same that begun the war for that Kingdom you strive for, I was the first in the field, and as I led you into the field, so I will be the last in the field to bring you off; therefore fear none of those things which thou shalt suffer, and be not afraid of dying for the truth; for tho I was crucified my self, and was dead, yet I am now alive again; and if I live you shall live too.

2. Thus, whereas you professors of *Smyrna* complain of your tribulations and poverty, and your fear of falling away; I'll tell you, you are rich, you will be found rich, when others that think themselves rich, shall be found poor. *I am the first*, I gave being to your faith, and grace, and holiness, that hath
drawn

drawn upon you all your persecution : And *I am the last too*, I will give you perseverance ; I *was dead*, and by my death I purchased Grace for you, but now I *am alive*, and will daily communicate supplies of Grace and Holiness to you, therefore fear not. *John 1. 16. Of his fulness have all we received, and grace for grace*, which some understand by that of *Job, Skin for skin*, (that is) had he never so many skins. So have we never so much or many graces, as faith, meekness,--of his fulness we receive them. A figure of this we have in the Prophet stretching himself over the dead child, *1. Kings 17. 18, 21.* which we will open by answering two questions.

1. Quest. *Why should the widow say, the prophet brought her sins to remembrance and slew her son?*

R. 'Tis likely the presence, conference, and conversation of the Prophet had awakened her conscience, and set up a light to discover her sins, as did a word from Christ, once to the woman of *Samaria*.

2. The Prophet's presence, example, and directions, did so aggravate her sins, that she thought God would no longer bear with her, but because she amended not, would bring judgment suddenly upon her to the ruin of her family.

2. Quest. *Why did the prophet stretch himself in that manner three times?*

R. 1. Thereby he shewed the fervour of his spirit, *v. 20.* we find a notable argument he urged in prayer, which shewed that his very heart was touched in the case, Lord wilt thou bring evil upon the widow (*Almanah*, from *Silence*, she hath none to plead for her) with whom I sojourn, by slaying her son? I sojourn, Lord, what will the Heathen say? The Ark of God was wont to carry a blessing with it, and shall the Prophet of God carry a curse with him? Other Prophets were wont to carry life with them, and shall I be the minister of death to those that receive me? Lord consult the honour of thy name; what will the heathen say?

2. Thereby he shewed his readine's and willingness; if it had been possible to have communicated his own life to him, he would have done it; but because no man how holy soever, hath a power in himself to breath life into the dead; therefore the Prophet prays, and then the child revives, not that the Prophets voice, or the Prophets staff, but the God of the Prophets did effect these wonders, thereby shewing that he alone is the fountain of life. 'Tis the Lord alone that breaths in the life of nature, and the life of righteousness too, *John 5. 25. The dead shall hear the voice of the Son of God, and they that hear shall live.* Christ's voice is spirit and life. When the spouse was dead asleep, *Cant. 5. 2.* upon the call of Christ at her door and under her window, she crys out, *O 'Tis the voice of my Beloved.* And when the Church had been earnest with Christ to draw her near to himself, *Cant. 1. 4.* she makes her acknowledgment, *the King hath brought me into his Chambers.* Now mark,

1. Where the Spouse was? In his Chambers; a great priviledge this is, she was where she would be; this was the bosom of happiness.

2. How she came there? The King himself brought her thither, which she notes,

1. For his praise; in his condescensions; none could have done it without him or like unto him.

2. As a return of prayer; the mercy was given in as soon as the prayer was poured forth.

3. That she may retain a grateful sense of it; we will rejoice; he brought me--- and it follows, we will rejoyce. *Obs.* a choice favour to one Saint, occasions the praises of many Saints.

3. The importance of the word must be considered: *Brought me*; in the *Hebrew*, he made me come, or go in, as tho she were averse enough of her self, and as tho there were difficulties enough in the way; this very word is used, *Psal. 78. 71.* where God is said, notwithstanding all dangers, troubles and oppositions,

to have brought David from following the ewes great with young, to feed Jacob his people, and Israel his Inheritance.

Obs. Christ alone leads us, and draws us into his Chambers ; as there are Chambers for safety, so there are Chambers for sanctity ; as there are galleries of love, so galleries of righteousness, and Christ must lead into them.

2. The exemplary cause of our righteousness. Examples have their influences. Our Lord Christ offers himself a Saviour and an example to us, *John 13. 15. I have given you an example, that ye should do as I have done unto you.*

Quest. 1. *What was the example?*

R. Of love, humility, self-denial, in washing the Disciples feet, and wiping them with the towel ; a fair copy, and excellent president : God light a Candle, keeps the Door, makes the bed in sickness.

Quest. 2. *When was the example given ?*

R. When his very hour was come that he was to go to the father ; he had glory in his eye when he took the bason in his hand ; while Judas was plotting Treason in his heart, Christ presents himself to wash his feet ; tho Jesus knew the father had given all things into his hands, *v. 3.*

Quest. 3. *Are we obliged to this example ?*

R. Yes, it is said, 'tis a happy thing, *v. 17.* to follow this example of Christ. If you know these things, happy are you if you do them. Many have heard of this signal condescension of our Lord, expressing his love and humility in these mean offices, of washing and wiping the Disciples feet ; but happiness does not attend the knowledge, but the imitation of it ; the Saints are to follow the example, their love must lay aside all State too, and therefore are they required, *Col. 3. 12. to put on bowels of mercy ;* which notes,

1. As the strength, warmth, tenderness, and reality of affection,

2. So the greatest vouchsafements, and condescen-

tions of charity and compassion : One member differs from another in glory. The bowels we know are such parts of the body, as are imployed about the meanest offices of nature. Saints must put on bowels ; not pride, state, but bowels ; thereby they put on the imitation of our Lord Jesus. Judas had no bowels, his bowels gushed out ; when the Apostle tells us what the nature of divine love is, he doth but shew us what the love of our Lord was, and what his love made him to do for our example, 1 Cor. 13. 4. *Χηνησυχία*, it is kind, full of sweetness and humanity ; the nature of love breeds not morosity ; 'tis not sower, reserved, and supercilious ; but kind, compliant, and complaisant ; yet this is not all, for love is condescension too, *v. 5. οὐκ ἀκημονεῖ*, doth not behave it self unseemly, doth not think any thing unseemly, how contemptible soever : love judges nothing too mean and low, which will really serve another ; it stoops to servile offices to effect real kindneses and advantages : these actings of love must not be looked upon as arbitrary duties ; for Saints are as much bound to follow this example of Christ, as to obey any of his commands ; ye ought to wash one anothers feet ; 'tis no free-will offering.

Q. 4. *Is there any power in an example ?*

R. Yes : There is more powerful Rhetorick in a gracious example, than in a golden oration ; *longum iter per præcepta, breve & efficax per exempla*, golden feet advance holiness more in others, than a gilded tongue. The Apostle acknowledges he felt the constraining power of Christs love upon his heart ; 2 Cor. 5. 14. he had a perfect idea of the love of Christ in his mind, by which all his thoughts and affections were impressed with love to Christ again : as our conceptions are of things, so generally are the workings of our spirits about those things ; if conceptions are warm, strong, and lively, our actings and operations are mighty and vigorous ; love constraineth. *Paul* was not constrained

by any external force or coaction, but by an internal virtue and power; his mediation brought a new gale, a spring tide, a fresh breathing from heaven upon him, which filled all his sails; he felt a secret impulse, *vivitur exemplo melius*; many waters could not quench it.

3. Christ is the material cause of our righteousness: 'Tis true, Christs obedience and death is the meritorious cause of it, as its considered antecedent to our application, and making use of it; and 'tis the material cause as applied and received by us, (*Ant. Burg.* 2. part of Justification, S. 13.) which will appear by certain steps.

1. Our sins were imputed to him, and charged upon him: *Isa. 53. 5, 6. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed — and the Lord hath laid on him the iniquity of us all.*

1. Here is Gods act, he laid them on him, his will was in it; *v. 10. It pleased the Lord to bruise him; Chaphetz, delighted as in his wife, Isa. 62. 4. Hephzibah, 'twas a delight to the Lord to bruise him; his heart never relented, he did not spare his son, notwithstanding his tears and strong cries: And yet when God hath been afflicting Ephraim, and heard Ephraim bemoaning himself, his heart hath turned within him, and the rod hath dropt out of his hand: Oh 'tis Ephraim, my dear child Ephraim.*

Q. And was it not Christs delight?

R. Yes: For it appears,

1. He rode to meet it at *Jerusalem*, with many *Hosannahs* and *Palms*, as though his death had been the time of his festivity, of his solemn triumph, *Mat. 21. 7. he made haste; then he rode, tho never before; this was Zions joy, Zach. 9. 9.*

2. He was straightned till it were accomplished; Christ had *baptisma fluminis & spiritus*, but not *sanguinis*, *Luke 12. 50. σὺν ἁμαρτίᾳ, v. Leig. cri. sac. 'Tis used.*

used in Scripture of affliction of the body by diseases ; and then Christ long'd for the Cross, as the diseased do for the Physitian. 'Tis used for the straightning of a City that is besieged ; Christ was as one besieged, surrounded with enemies ; he long'd as much to get to the Cross, as one can to get from an enemy.

'Tis used, when *Paul* is said to have been pressed in spirit : *Paul* could not enjoy himself, but by following the conduct of the spirit. Christ could not enjoy himself, till he had accomplished the works of our Redemption by his Passion : 'twas the travel of his soul ; he had pangs and throws of longing after it ; he could not be delivered till he came to the Cross.

3. He went out singing to meet it, *Matt.* 26. 30. And I pray, how often do we read that he sang before ? now the Hosannahs of the people are silenced by the Halleluiahs of Christ : If merry, sing Psalms ; tho Christ be not said to laugh, yet to sing, *Jam.* 5. 13. εὐθυμεῖται, glad, *John* 11. 15. Tho his friend whom he loved died, and his sisters drowned with sorrow ; not that he did want sympathy, but he was glad because he knew how to fetch life out of *Lazarus's* grave.

Christ in afflicting one Saint, had the good of many others in his eye : Christ hath strange ways to confirm faith ; he makes deep wounds in his peoples comforts ; faith cannot be bought too dear : that which advanceth the Saints good is matter of great joy to Christ, *John* 3. 27. Do quickly.

2. What was laid ? The iniquity of us all ; yours and mine ; the iniquities of the believers of this generation, former generations, and after generations ; the iniquity of us all, of what kind soever, crimson, scarlet ; before conversion, and iniquity after conversion.

3. On whom ? On him (that is) on Christ ; they met on him as so many mighty streams, which would have carried men and Angels away ; but God built his house upon a rock, Christ being *Theanthropos*, was able to go forth against the mighty, to meet the enemy

my in the gate ; he was the Lamb of God that took away the sin of the world.

The Prophet seems to prevent an objection, by the corrective or adversative Particle *But*, but he was wounded. The malicious *Jews* that despised Christ's person, would probably despise Christ's sufferings too ; they ever had low and base thoughts of him, judging him smitten of God ; put to death in that extraordinary manner, because God hated him, as some egregious impostor, blasphemer and notorious sinner : Now says the Prophet, but it was not so ; he was wounded indeed so as never man was ; but yet he was wounded for our transgressions, as the Apostle speaks excellently, 2. Cor. 5. 21. *He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.*

He knew no sin, so as they do that commit it ; he had no sin of his own, he was the Lamb without spot, the holy thing, *Luke 1. 35.*

2. He was made sin ; (*i. e.*) sin was charged upon him ; he was a sacrifice for sin, he did bear the punishment and malediction of sin, he felt the sting of sin.

3. For us, (*i. e.*) for our advantage ; that we might be made the righteousness of God in him. O what a blessed communication was here ! Christ takes upon him our sins, and puts upon us his righteousness. This we are to meditate much upon ; love to us led him into all his agonies and bloody sweats ; it opened his side, wounding his flesh, shedding his blood, stab'd him to his very heart : now we should be much in the meditation of these sufferings of the Lord our righteousness, by our sins ; no prospect in the world will more oblige the soul to depart from iniquity : our Lord gave two visions to three most beloved Disciples, *Peter, James, and John* ; the one of glory on Mount *Tabor*, the other of sufferings in *Gethsemane*, *Luke 9. 32. Matth. 26. 38, 41.* In the one he was transfigured with divine light and beauty, in the other disfigured with anguish and agony ; now the Saints fell asleep

asleep at both, as is manifest ; but 'tis at his Passion that he bids them watch: he did not rouse them up to behold his glory ; no, but when they awaked of themselves, and saw a glimpse of it, a cloud presently overshadowed it ; but in his Passions he bids them watch, and then finding them asleep, expostulates with them ; *What, can you not watch with me one hour ?* but finding them still asleep, at length upbraids them with their drowfiness. It seems then, 'twas more necessary to behold Christ in his agonies, than felicities ; visions of glory do not so much invite to heaven, as sufferings drive to it ; a view of the Garden of *Gethsemane*, exasperates the soul more against sin, than all the advantages of Mount *Taber*. See *Gal. 3. 13.* *He was made a curse for us, as it is written, Cursed is every one that hangeth on a tree, Deut. 21. 23. He that is hanged is accursed of God ; heb.* The curse of God, *ῥατάρα*, a curse not only in respect of evil men, who judged him execrable ; but also 'twas in respect of God ; he made that death so.

1. That as death hath a sting for every sinner, so the law hath a curse for every transgressor : Christ was made under the law, and did suffer the curse of the law.

2. He that hanged on the tree was accursed ; but how ? the place is not so to be understood, as tho no Saint should die ; but 1. Partly upon a civil and political account, such a death being inflicted upon notorious offenders.

2. Partly on a typical account to prefigure Christs death, who had all sorts of sins upon him ; some sins more accursed than others.

3. Partly upon a ceremonial and spiritual account ; this kind of death, strangulation, was without effusion of blood ; which even as to beasts was an abhorred thing among the *Jews*, and so ceremonially accursed ; moreover, no unclean thing was to be left uncovered *ch. 23. v. 13.* In all capital punishments there was removing of the dead body of the offender out of sight but in this there was a continual publick shew of it which

nature could not but shrink at ; as *Gen. 23. 4.* all dead corpses were legally unclean, their defilement was prevented by burial, which is commanded in this verse, lest there should be a curse, or execration of God ; for what would the stranger, or heathen say, as he passed by ? the heathen would say, as he passed by, behold there hangs a *Jew*, one of the holy seed, one of the Lords beloved ; now this tended much to the dishonour of God, and did defile the land. Burial was to abolish the curse from appearing in the Lords land ; therefore bury, cast some monument that Gods curse remain not visibly upon it ; and O what manner of love is this, that Christ should be made a curse for us, that we might be blessed !

2. He satisfied for our sins ; which is a fundamental point of Christian doctrine, and comfort ; the *Soci-nians* mightily oppose it, and our Quakers too ; wherefore give the more earnest heed to what we say concerning it. The *Socinians* say, that Christ died, *propter nos*, for our good ; but not, *pro nobis*, in our stead ; making the death of Christ of little more value than the death of the Martyrs : But we say, the death of Christ did excel that of the Martyrs, and much every way ; the Martyrs died for our good encouragement and example, but our Lord died as our surety, and in our stead, to pacify the wrath of God, and to atone his justice ; as all those places of Scripture witness, where he is said, ἀγοράζην to be our λύτρον, ἀντιλύτρον ἀπολυτρώσις, &c. as 'tis said, ὁφθαλμοῖς ἀντὶ ὁφθαλμῶν, so Christ is said to be, λύτρον ὑπὲρ πολλῶν, *Math. 5. 38.* with *ch. 20. v. 28.* We read indeed that sometimes the wicked have been a ransom for the righteous, as *Isa. 43. 3.* *I gave Egypt for thy ransom, Ethiopia and Seba for thee :* We don't find that *Israel* was oft in such a house of bondage as *Egypt* was to them, or that ever there came such a numerous Army against them as was that of the *Ethiopians*, *2 Chron. 14. v. 9, 13, 14, 15.* a thousand thou-
sand.

stand the Host was, besides three hundred Chariots.

Q. How could these be their ransom, that had a hostile mind to destroy them?

R. God would destroy both the *Egyptians* and *Ethiopians*, as you read he did, rather than stand by, and look on, while they destroyed the *Jews* and *Israelites*; he would bring all sorts of plagues upon *Egypt*, and bring great *Pharaoh* in the sea, rather than his anointed should be brought back to former bondage; the first born of *Egypt* were destroyed, and became a ransom for *Israel* his first born.

But the ransom *Matthew* speaks of, was by the death of the just for the unjust. Christ was a satisfactory price of redemption for us; as eye went for eye, which was *lex talionis*, so Christ suffered and paid a ransom for us.

Now to clear it distinctly, let us consider *Heb. 7. 22.* where Christ is said to be ἑγγυος our security; which comes from the verb ἑγγυαω promittere, or from ἐν γυίοις, *in manibus*, because in promises, bargains, contracts, and covenants; the way of the world hath been to give hands, so *Prov. 22. 26.* be not thou one of them that strike hands, or of them that are sureties for debts, which is rendered in our word here by the seventy, εἰς ἑγγυήν, give not thy self unto suretiship.

The word is used by *Greek* Authors, to signify the promise of paying a debt for another, becoming pledge for another, undergoing death or some capital punishment for another. (*v. Tho. Goodwin* Christ set forth. C. 3. Sect. 3. p. 66.

A surety is one that receiveth an obligation upon himself, when the principal or debtor is not able to pay, so that whatsoever the debt is, the surety is bound to perform; Christ then being our surety, all the obligation which lay upon us is derived to him.

Burg. fast. p. 371. as he is our Advocate to plead for us, so he was our surety entering into bonds for us,

us, taking upon himself all our debts, and duties that we might be accepted surety of a better Testament or Covenant. So called from the manner of the confirmation of it, (*i. e.*) by the death of Christ, two ways.

1. Ratifying unto us all the promises, and good things of the Covenant on Gods part, 2. *Cor.* 1. 20. *All the promises in him yea and amen.* Christ gives being, and accomplishment to them, or having Christ, which was the great promise, we may have assurance; all the lesser promises will be fulfilled: If ever God would have failed man, it would have been in the case of his Son; his love to his Son might have made him unmindful of his promise, but it did not; tho God was long ere he sent his Son, yet in the fulness of time he sent him, and in the fulness of time all other promises shall be fulfilled; they are in Christ yea and amen (*i. e.*) truth and assurance, all the promises refer to Christ, and depend upon Christ; if you have him you have all. Not yea and nay uncertain, but most constant, what they are at one time they are at another; what Christ is to one believer, he will be to another. Gods promises are not like mans, to raise hopes and then disappoint them, his promises be not sureties to others, but bonds upon himself; and what is promised in Christ, shall be performed in Christ; he will pardon, justify, sanctify, comfort, deliver, and glorify as he hath promised; he will give his spirit, presence, grace, and glory as he hath promised.

2. Christ ratifies it on our part, Christ undertaking as in our nature, so in our mind; so that whatsoever was owing to his justice and holiness by man, as penalty, debt, and duty, shall be satisfied and performed by himself, he would die for us; upon the account of Christs undertaking, all the believers of the whole world, for four thousand years together were taken up to glory; and works all our works in us and for us, *Eph.* 5. 27. In this suretyship of Christ we will note,

1. That he was so a surety, as that he became the principal too; God looked upon man as a person that was

was insolvent, uncapable of paying his debt, and making any satisfaction; had God spared his surety, and proceeded against the principal, that is, against man, he might have clapt man into chains, put him into prison, shut him up in darkneſs; but he could never have had his ſatisfaction; therefore God ſeems to paſs by man and to look upon Chriſt as principal as well as ſurety; accordingly 'tis ſaid, 2. Cor. 5. 19. *when God was reconciling the world unto himſelf, he did not impute their treſpaſſes unto them.* Mark ye, the myſteries of Grace in our redemption are ſo carried, as tho God had been firſt in the offence, not the woman, not the man, but God, I ſay; in the accommodation of differences, 'tis commonly inſiſted upon, who was firſt in the unkindneſs, treſpaſs, or offence. Behold here, as though God had been firſt in the offence, he ſtudied ways to reconcile the world to himſelf *καταλάσσειν* to change. God puts Chriſt underhand upon the work of redemption and juſtification to bring it honourably about; what way doth he take? 'tis this, he doth not, impute to man his treſpaſſes; no, mans name is as it were left out of the bond for payment, according to the agreement between the Father and the Son.

2. That God looked upon Chriſt undertaking as ſufficient, his ſingle bond was enough, and therefore his Son having once engaged, was to look to it how he ſhould get off, ſo *Pſal. 89. 19.* under the type of Gods covenant with *David*, the mercies of the Covenant are ſet forth thus, *Thou ſpeakeſt in viſion to thy holy one, and ſaiſt, I have laid help upon one that is mighty.* As if God had ſaid, I know mans poverty he will break and fail me, but you are a mighty and ſubſtantial perſon, able to pay me, and I will look for my debt of you: I have no thoughts of purſuing dryed leaves, or calling man to an account; but what I have to charge upon him, I ſhall charge upon you, and call you to a ſtrict account for it.

Help upon one that is mighty. There was help in no other

other, neither in men or angels; as when Christ helped us we had none to help us, so when Christ helped us, he had none to help him, *Psal. 69. 20. I looked for some to take pity, but there was none, and for comforters, but I found none.* Reproach did break his heart, he was full of heaviness, and 'tis said, *Rom. 8. 32. He did not spare him.* He did spare man, but not the surety; God did arrest him for our debt, and cast him into prison, as *Isay. 53. 8.* There was the execution of a judgment upon Christ, as the Prophet speaks; the Father shewed no kindness to our surety upon the account of his Sonship, but proceeded against him as he would have done against a stranger; he did not make any abatement of the debt, or put one drop of wrath the less in the cup. *He did not spare him.*
 1. not forgive the whole. 2. not compound, tho Christ seem'd to desire it. 3. not spare him, when his mercies were raised to the height to spare us.

3. Our surety, notwithstanding the trouble he met with, out of love to us, went thorow with his work; he finished all to the good likewise and satisfaction of the Father. *Heb. 9. 18. Christ will appear a second time without Sin unto Salvation.* O! This is a text of great comfort, tidings of great joy; our Salvation is interested in it; for the first time Christ came into the world, as he came in our nature, so he took upon him our iniquities, as the word was made flesh, so Christ was made sin too, he became a debtor to justice upon our account.

Quest. But how came he off?

A. Very well, he paid every Asper of the debt, he gave full satisfaction to the Father. When he appears the second time, it shall be without sin, unto salvation.

It was not possible to prevent his first rising out of prison. 2. His resurrection was his justification, and discharge, *1. Tim. 3. 16. Manifested in the flesh, justified in the Spirit,* taken two ways.

1. Justified in raising up himself by the eternal spirit; Justified I say, from all the false accusations of the

the *Jews*, who said he was an impostor, deceiver---

2. Justified in the Spirit. (*i. e.*) whereas when manifested in the flesh, he had a world of sin upon him, as our surety; so when he arose from the dead, he was justified in the Spirit from all these sins, and so received up into glory.

And then *Acts* 13. 33, 35, Christs resurrection day is said to be his birth day. Whilst Christ had the likeness of sinful flesh upon him, he was not like Gods son indeed; as the new birth day, the first resurrection day, is the day Saints come to be Gods Sons, and justified and discharged of their sins; so was Christs resurrection day his birth day—Angels sent to roll away the stone, *Isay.* 50. 8. *He is near that justifieth me*; spoken of Christ; if it was not possible to prevent his first rising, doubtless nothing should prevent his second appearing; but it was not possible to prevent his first rising out of the grave, when he lay in prison there with his Irons upon him. *Acts* 24. 'tis said,

1. 'Twas not possible he should be holden there. One would have thought it had not been possible he should ever have gotten thence, having so many accusations upon him, such an infinite charge of debt and sin upon him, there was no putting in bail for him, there was no possibility of breaking prison, for the wrath of the Almighty was his prison; but it seems the strength of Sin, and the strength of the Law, the strength of death, and of the Devils too, could not possibly hold him there.

2. Whom God hath raised up, having loosed the powers of Death, or the bonds of death; for so pains and calamities are often in Scripture expressed by bonds; and in *Hebrew* there is great affinity between the word *Pains* and *Bonds*.

Now 'tis said that God raised him up, and what could be more proper in its self, or more comfortable to us, than that the same justice or hand that imprisoned him, should discharge him? God cast him into prison,

prison, and God let him out of prison, he raised him up by his Officers ; so 'tis exprest, *Math. 28. 2. The Angel of the Lord descended from Heaven, and came and rolled back the Stone from the door ;* and thus you have seen, 'twas not possible to prevent his rising ; his Creditor, as I may so speak, did acquit and discharge him ; he rose without sin, and shall appear the second time without sin unto salvation.

1. Christ was a surety of Gods own appointing ; man could never have thought of this way, or if he had, he could not have been so presumptuous as to have moved God in it.

2. The surety having satisfied, the principals were free ; no accusation, or arrest : Faith triumphs in Christs suretyship. Who shall lay any thing to the charge of Gods Elect ?

3. How should we be astonished at Christs love in his suretyship ? *Solomon* speaks much against it, where the danger was only pecuniary or corporal, *Prov. 22. 26. Be not one of them that are sureties for debts ; if thou hast nothing to pay, why should he take away thy bed from under thee ?* 1. He will have thy goods, do what thou canst. 2. Danger and trouble will come upon thee at midnight when asleep. 3. Thou wilt lose all thy rest, never have a good hour day nor night, thy sleep is gone. Thus we have dispatched the satisfaction of Christ, and proceed.

3. Christs righteousness is imputed to believers, as their sins are imputed to him, *Rom. 4. 11. That righteousness might be imputed unto them also.* This doctrine also of imputative righteousness, is derided by many Papists, and others as a putative righteousness ; and indeed the world is full of those that stand up for inherent righteousness, within us ; therefore are you to attend diligently here also, to the words of the Apostle, whence,

1. It appears what was *Abraham's* righteousness, not by works of the law, but by faith, whiles uncircumcised ; and before he came under the discipline of the law

law, his righteousness was not inherent, but imputed; he was justified not by righteousness within him, but without him; not by righteousness of his own, but of another, which by faith was made his.

2. What is the righteousness of the children of *Abraham* imputed to? As Christ's righteousness was imputed to *Abraham*, so to his seed too: whence 'tis that righteousness is called a gift, no merit, no good work to move God to it, and the free gift of God τὸ χάρισμα, ἡ δωρεά, τὸ δώρημα, 1. To advance grace, to exclude boasting, that he that glorieth may glory in the Lord. 2. That God may have all the honour of mans dependance, he is to be waited upon for this gift. 3. That it may be sure to all the seed; as nothing is freer than gift, so nothing surer, it having no reference to our merits: Sure to all the seed of the *Gentile* as well as the *Jew*, *Rom.* 5. 17, 18. which we shall better understand, if we compare it with *v.* 14. where *Adam* is said to be the type or figure of Christ who was to come; and moreover, if we compare this with *1 Cor.* 15. 47. we shall find the whole matter will be opened; the Apostle making as tho there had been but two Persons in the whole world; the first *Adam*, and the second *Adam*; *Adam* the first man, and then Christ the second man, or second *Adam*: so that it seems these two *Adams* are to be considered as common persons.

1. As to their state and condition: They were both Representatives, in whom were considered and comprehended all mankind; the earthly *Adam* had all his seed, all the earthly race belonging to him; the heavenly *Adam* with his seed, with all the heavenly race belonging to him; these two in Gods account stood for all.

2. As to what they did: *Adam* sinned, and all sinned in him, *v.* 12. ἐν αὐτῷ, as in a publick person; their act was included in his, because their persons were included in his; as *Levi* paid tythes in the loins of *Abraham*, long before *Levi* was born; so all men in

in the loins of *Adam* did eat of the forbidden fruit, long e're they were born, *Heb. 7.*

And thus also in the case of *Christ*, the second *Adam*; what he did is accounted of, and imputed to his seed, as tho they had done it; wherefore 'tis said, that as one mans sin made many sinners, so one mans righteousness makes many righteous.

3. As to what befel them: Tho *Adam's* person was threatned, yet it seems all his posterity was meant; in the day thou eatest thereof thou shalt die; so dust thou art, and to dust thou shalt return, *Gen. 3. 19*. Now the Apostle is express, *Death hath passed upon all men, Rom. 5. 12.* and the statute for it mentioned, *Heb. 9. 2.* is taken hence; *It is appointed for all men once to die.* So whatever was done to *Christ* as a publick Person, tending to the justification and salvation of man, is reckoned as done to us; so the Scripture speaks, that we died with him, rose with him, and sit with him in heavenly places; but this *in transitu*. The righteousness of *Abraham's* seed is imputed; 'tis the free gift of God; by one mans obedience are many made righteous.

2. That which is imputed to believers, *Abraham's* spiritual seed, 'tis their justification, 'tis *Christ's* righteousness, his obedience and sufferings; and what can be more necessary for a sinner than righteousness? God loves righteousness, the law condemns unrighteousness: God hath provided a righteousness, man is undone without a righteousness: Behold the life and death of our Lord, behold what he hath done and suffered; he is the *Lord Our Righteousness*. Did *Abraham* rejoyce in looking forward upon the day of *Christ*? and mayst not thou rejoyce in looking backward upon the day of *Christ*? Did we lose the righteousness of the earthly *Adam*? Behold here is the righteousness of the heavenly *Adam*. The Saints white Robes were washed in the blood of the Lamb, *Rev. 7. 14.* which saints are described,

1. By their former condition; they came out of great

great tribulation : Many meet with tribulation, some with great tribulation; this was the State of the Saints under the great persecution of Antichrist. They were sealed in the former part of this chapter, here delivered, in *Rev. 14. 1.* There was their *patience*, or present condition.

2. How they came out of their former condition, and gain'd their victory; by *Washing their garments*. Mark, 'twas not,

1. Not their own innocency; this needed washing, tho free from the pollution of Antichrist.

2. Not their great sufferings; but the Lambs blood that maks white like snow in *Salmon*. Here was their faith, they applied Christs blood, Christs satisfaction and righteousness: the followers of Antichrist were for a righteousness of their own, for penances, indulgences, works of merit and superogation: the Saints they were fair and white through Christs blood and righteousness.

3. The reward of these great sufferings, *v. 15.* Therefore were they before the throne of God: Their enemies were in another place, and in another state. These had heard the sounding of the seventh trumpet, and seen the temple of God opened in heaven; (*i. e.*) publick worship was free continually, they stood day and night in the temple, there was none to make them afraid.

Caution. Let none from hence infer, that they are as righteous as Christ, and are infinitely perfect as Christ; because his righteousness is made over to the Saints, only according to their wants and necessities as they stand in need of it.

3. This righteousness of Christ imputed, may be considered in reference to the obedience of his life and death; or as some call it his active and passive obedience; in which the whole state of his humiliation is considered, and this will be best dispatched in the answering two Questions.

Quest. 1. *Whether the sufferings of Christ in his soul, as*

we

well as his body, are imputed to us for righteousness? That the sufferings of Christ in general are, was shewed before, from *Isa. 53.* but he was wounded for our transgressions; and from other places. Now the Question chiefly refers to the sufferings of his soul, about which some have doubted.

R. We answer affirmatively, the sufferings of Christ were great in his soul, by the want of joy and comfort, and the sense and feeling of Gods favour and help; here indeed was the sting of his sufferings; to say that all Christ's Agonies were from the fear of death, is to set Christ beneath the courage and fortitude of most of the Martyrs.

It pleased the divine nature at that time to restrain those glorious effusions of peace and comfort, which at other times the humane nature of Christ did partake of; but the sufferings of his soul will be cleared from the threatening in *Gen. 2. 17.* *In the day thou eatest thereof, thou shalt die the death,* or surely die.

1. This place proves the necessity of an attonement and satisfaction to be made by Christ's death, against Socinians and Quakers, because of the righteous nature of God, and his verity and truth, in what he had said.

2. It shews there was some relaxation of the penalty; the offender did not die, the surety did and was accepted.

3. That as death was threatned to the soul of man, as well as body, our surety was to suffer in both, and so Christ our righteousness did, *Math. 26. 38.* *My soul is $\piενυπνός$, compassed about with sorrow, even unto death,* inward sorrow, very deep sorrow, within a step of death.

But what, have we no other expression of the sufferings of his soul, but from the words of his mouth? Yes, his strange tears; 'tis said his whole body did weep blood, *Luke 22. 44.* *Great drops of blood,* and his too, while he was but in the Garden, in the thoughts and apprehension of his Cross; but God did

not leave his soul in this *adus*, hell. Christ in the Garden prayed,

1. In the cold evening. 2. Only in the apprehension of his pains. 3. Deprecating it brings his Agonies. 4. Mans ingratitude as well as Gods wrath. God put his wrath into it, man spits in it; he bids the daughters of *Jerusalem* not weep for him, but for themselves.

Dives might have sent his brethren to the garden of *Gethsemane*, and needed not to have desire that one should go from the dead. Christ prepared the pains of hell, and he bore them.

Q. 2. *Whether the active obedience of Christ be imputed to us for righteousness?* Of which also some doubt being bold to say, that his active obedience did only qualify him for a Saviour, being bound for himself to keep the Law of God.

R. To this we answer also affirmatively: That his active obedience is imputed to us also for righteousness which we thus clear, *Rom. 5. 19.* For 'as by one mans disobedience—— so by the obedience of one shall many be made righteous; where there is, *ἡ πρῶταισι*, for as by one mans disobedience; the sin is called sometimes disobedience *παράπλῳμα*, and properly, because 'twas such a fall as brought ruine upon himself, and all his posterity; but here 'tis called *παρανομία* disobedience because disobedience was remarkable in the sin; man was but newly, a few hours before, taken out of the womb of the earth, by the hand of his Maker; one might have thought he could not have been cold for long; the revelation of his Makers will could not be so soon; but be sounding in his ears, God himself being scarcely stepped aside from him; and yet behold the counsel of the Serpent is obeyed in the same moment like an Oracle, and the command of God despised, *ἡ παρανομία* the disobedience: so remarkable and distinctive a disobedience can never be again.

2. The *ἡ ἀπὸδοσις* so by the obedience of one—— Now the comparison lies,

1. Of persons, one to one.
2. Of the matter, disobedience and obedience.
3. Of the effects, sinners and righteous. Consider here that by righteousness, is meant not inherent, but imputed; and tho the verb be in the future tense (shall be) yet 'tis not meant, that believers shall be made righteous in heaven, or not till they come to heaven; but that believers by the continual efficacy of Christs obedience, successive gradations to the end of the world, be made righteous.

Now this obedience must not be limited to that great act of it in his death, but it must take in the whole course of his life, which was spent in obeying the law and will of God, which may thus be cleared.

1. When the Scripture speaks generally, what are we that we should limit it? 'Tis by the obedience of one; not one act of his obedience at his death, but the obedience of one person.

2. *Adam's* disobedience was a contrariety to the law; and in that one great sin of his, there were wrapt up many other sins, as unbelief, and the like; wherefore Christs obedience must be a conformity to the law for us in all the parts of it.

3. From *v. 17*. Where 'tis said, Christs obedience; we have the gift of righteousness, and thereby reign in life: Now Christs sufferings and death takes away the curse of the law from us; but 'tis his fulfilling of the law for us, gives us our title to life; *fas hoc & vives*, still holds good; do this by thy self, or surety, and thou shalt live; so that you see by Christs obedience believers are made righteous. One text more, *Rom. 10. 4. Christ is the end of the law for righteousness to him that believeth.*

Q. What's meant by the end of the Law?

R. The Law had this for its end; to bring men to perfect obedience, and justification, and life thereby: this through mans sin became impossible for the law to do; yet through Christ the end of the law is established, and the Law-giver is fully satisfied; for Christ

is the end of the law to him that believeth ; and that for righteousness.

Q. 2. *What law is meant here ?*

R. Not the ceremonial law only, but the moral law also ; for the Jew was bound to both, and thought to establish his own righteousness by the observance of both ; and therefore 'tis a mistake to think, that Christ was *finis interficiens*, and not *perficiens* ; the end of the law abolishing it, not accomplishing it : for he established the law, and the law had its great end in him ; his obedience was compleat and perfect, which is matter of great comfort to the Saints, who, by faith in Christ Jesus, have the righteousness of the law fulfilled in them.

Obj. Then say the *Antinomians*, If Christs active obedience be made ours, then God sees no sin in believers, and what needs repentance (*v. Burges of justificat.*)

R. 1. Though the righteousness of Christ is imputed to us, yet 'tis not inherent in us ; the reliques of corruption remain in them still, which God cannot but see.

2. Christs righteousness is imputed to us, but in a way, order, and use of means ; the faith of the Saints by which they lay hold on Christs righteousness is imputed, therefore they must still go on from faith to faith, and likewise from repentance to repentance ; this Jewel of Christs righteousness, *recipit ad modum recipientis*, the hand of faith hath its paralytick shakings ; every one may say I believe, Lord help thou my unbelief. Thus we have dispatched the imputation of Christs active obedience.

3. By faith we are made partakers of Christs righteousness, and are thereby justified, *Phil. 3.* found in Christ, not in my own righteousness.

1. Paul sets himself as before Gods Tribunal, and makes this the question propounded to him.

Q. Paul, *where will you be found ?*

R. 1. Negatively ; not in my self, not in my own works, not in my own righteousness ; no Lord : the

the

thou know'st before my conversion I liv'd in the strictest sort of the *Pharisees*, and was zealous in that way, above many ; nay, tho thou knowest that since my conversion I was exceeding zealous, and laboured more than many others, and carry'd about with me the care of all the Churches ; tho none exceeded me in privileges, abilities and performances, as being taken up to heaven, speaking with tongues more than they all ; yet Lord I see so much imperfection in all my services, and such pollutions in my own heart, that I will not be found in my self, or in my own righteousness.

Q. *Where then Paul ?*

R. Affirmatively ; in Christ Jesus my Lord, in his righteousness ; not in a righteousness which is by works, but by faith ; not in the righteousness of any meer mans, but the righteousness of God, the righteousness of God by faith : And so we pass to the second thing.

2. He shews how we come to receive this righteousness ; 'tis by faith ; faith is the grace of the union, 'tis the Marriage-Ring ; it engrafts into Christ, lets the soul into his fulness and riches, deriving to a poor bleeding sinner the excellent vertue of that blessed root of expiation and attonement. See *Rom. 1. 17.* 'tis said *The righteousness of God is revealed from faith to faith, as it is written, The just shall live by faith.* Where we have,

1. The reason why the Gospel is the power of God unto salvation, because thereby the righteousness of God is revealed ; (*i. e.*) the righteousness which God hath contrived, which God hath prepared, which God hath wrought out, and which God alone will accept of ; this righteousness of God is revealed in the Gospel, and no other way ; a blessed revelation, never be a named of the Gospel.

2. The method, and way in which the benefit of this revealed righteousness is received ; by believing, 'tis revealed from faith to faith ; that is to say, there are degrees in faith ; one receives in one degree now, but afterwards the same receives it in another degree, a

stronger degree: one hath a little faith, another a great faith; from faith to faith 'tis revealed: Mark ye, 'tis not said from works to works, or from faith to works, but from faith to faith: as elsewhere 'tis said, we go on from strength to strength, from glory to glory; so here in the matter of justification, from faith to faith. Many are ready to say, that persons are justified at first by faith, (indeed at first conversion, there can be no pretence to good works) but then afterwards by works: but *Paul* denies it, asserting, that as we are justified at first by faith, so afterwards by faith; as we began with faith, so by faith we continue in that state; this righteousness of the Gospel is revealed from faith to faith. *Rom. 3. 24.* 'tis said, we are justified freely by his grace. To improve this place; note,

1. That the Apostle, v. 20. had concluded, that no flesh could be justified by the deeds of the law.

Q. Why speaking of the Jews, doth he call them flesh?

R. To abate their tumor and pride; they thought themselves spiritual, and the *Gentiles* carnal: but says the Apostle, you are but flesh; and then

2. No flesh can be justified in his sight: your righteousness may be glorious in your own eyes, and in the eyes of the world: but 'tis not so in the eye of God. For

3. We are justified freely by his grace, through the redemption of Christ; 'tis free grace that reveals Christ, 'tis free grace that gives faith to receive Christ, 'tis free grace by which we are converted, justified, sanctified, preserved, and glorified; but this matter of righteousness by faith, and not by works, will be best illustrated from the conjugal state.

Q. 1. What's requisite to let persons into the conjugal state?

R. Consent: So the spiritual conjugal state requires faith, which is the souls consent.

Q. 2. What behaviour is required of persons in the conjugal state?

R. Nuptial parity, chastity, constancy, and faithfulness: So the persons married to Christ are obliged to

to adorn their state, and to abound in fruits of righteousness; 'tis as clear as the sun, that faith justifies, and that good works follow justification.

Q. 3. *Was the Thief on the Cross justified?*

R. Yes: Who dares deny it? Then 'twas by faith; for where had he any good works? but yet had he lived upon earth, after free grace had put him into that state of justification, he would have walked in a new life, and abounded in good works. But 'tis faith you see that is the bunch of Hyssop, that sprinkles the blood of the Covenant upon our souls, by which we are justified; and therefore look to your faith, and then your faith will look to you. Justification by faith is, *Articulus stantis & cadentis ecclesie*: All the troubles of the Saints under Antichrist did arise from this; the followers of the Lamb would not believe as Antichrist did, nor worship as Antichrist did, nor betray the purity of Religion as Antichrist did; therefore I say look to your faith, rest upon Christs righteousness, content your selves with your interest in him, and with the Hopes of glory in these evil times; I will for your refreshment, leave with you that in *Rev. 10. 6, 7.* where we have the Oath of Christ, who hath the rainbow on his head, about two things.

1. That there should be time no longer, not that the day of judgment is meant. 1. Times of Antichristian darkness. 2. Times of Antichristian persecution should be no longer.

2. The mystery of God should be finished. We read of the mystery of Iniquity, Antichrists mystery, that was working long. Antichrist in an unperceivable way to many eyes was setting up himself, he wrought in his work mysteriously; now here ('tis sworn too) that God had his mystery, which should be finished too: He would by methods unthought of, bring about his Kingdom, and set up his dominion in the World, and for this let every one incessantly and instantly pray.

Thus for the explication of the point. *Christ is the Lord our Righteousness.* We pass to the application

122/e. Use 1. For information, that one main point of the ministerial work in order to the advancement of the Lord our Righteousness, is to empty professors, and others of all opinion of their own worth and righteousness; this was the method of our Lord in the course of his ministry, with the young man in the Gospel, *Math.* 19. 16—23. where we will note,

1. The circumstances taken notice of in his address to Christ; he came running, kneeling, and making a preface of honour, *Good master*: Here is great haste, great reverence, and good words; but all this cost was lost you know.

Obj. There is no measuring persons by their first address to religion.

2. The Question proposed, What good thing shall I do, that I may inherit eternal Life? The man was rich, provided for this life, yet inquires after the better life, which many rich men do not; some good thing he would doubtless have done; he knew Christ was renowned for charity, always having great regard to the poor; and could this man by a Talent or two have made a purchase of Heaven, 'tis not unlikely, but he would have distributed them, thinking himself young enough to recover by his providence such a loss.

Obj. If Heaven or the Holy Ghost were to be bought with money, the rich had the advantage; if works did justify, the rich and the Rulers had the pre-eminence.

3. Christ's answer returned, in which he is remitted to the duties of the second Table. Christ speaks not of the Ceremonies of the Law, nor of the first Table duties, wherein the Pharisaical spirit is usually exact as to appearance, but minds him of the duties of the second Table, which Christ did on purpose to promote his conviction.

Obj. Hypocrites are much out at the duties of the second Table. They are as much out at the first Table duties, but it doth not so soon appear there. Mark
but

but what husbands , wives , children , servants they are , and that will discover them.

4. The young mans justification, *hæc omnia* have I kept from my youth up ; an excellent Encomium of himself, he sounds his own praises ; how rich was this man in his opinion , how abundant in righteousness ? here also he had great possessions, he had lived without errors, as he taught, and 'tis likely without tears.

Obs. Man is a great flatterer of himself; every one is ready to throw a stone at another , but few can see reason to throw a stone at themselves.

5. Our Lords *mandatum probationis*, commandment for tryal , if thou wilt be perfect, *vade, vende*, go sell all that thou hast , and give to the poor — *sequere me*, and follow me : whereby our Lord detected his hypocrisie, and discovered him to himself, telling him in effect , that if he would know wherein he was lacking , he should find himself lacking in one thing , in one main thing, he did not love God above all, but the world above all , he had the leaven of the Pharisee in him, notwithstanding all his external performances and compliances with the Law , he had spared his lusts, his corruptions were still the rulers, and his hypocrisy and worldliness were as strong and vigorous, and youthful as himself; if he had fasted twice a week, 'twas but a surfeit of pride ; when he afflicted his soul, 'twas but to afflict himself into reputation with men ; his sackcloth was as much spotted with the flesh, as the purple of a Publican; the Tythes he had paid with the Mint, Anise, and Cummin of his Piety, were no sin-offering ; the eye of Christ saw this young mans pride, formality, hypocrisy written upon the horns of the Altar , where he was wont to attend.

Obs. A temptation by poverty and persecution discovers the heart when all other methods fail.

6. The youngmans dissatisfaction , and retirement, he hearing this, went away *λυπέμεν* ; sorrowful; for he had great possessions.

Obs. Some men are too rich to be saved ; he went away.

away with a sad heart; Christ had not given the answer he looked for; Christs carriage was more severe towards him then he expected; Christ was wont to deal with his followers with much softness, bidding them but believe only, directing them to retire to their own habitations, for the Son of man had not to rest his head on; but here our Lord was round with him; tho' he were a ruler and a richman, nay because he was a ruler and a richman, tells him plainly, let him take it as he would, that God must be valued above all, by the rich as well as the poor, that he keeps no commandment well that is otherwise minded, that the great opinion which he had of him self was but delusion; as he was not smoking flax, nor the bruised reed, 'twas not oyl or wine that was proper for him, but he must have gall and vinegar to drink; the hungry he fills with good things, but the rich he sends empty away: 1 Sam. 2. 5. If he could not sell all, and follow Christ with a cross on his shoulder, there was no help, no hope for him; rich men are not much used to bear burdens, or to go behind, but he must, if he regarded what he enquired after, eternal life, he must exchange his riches for poverty, and his rule and dominion for persecution; and when the young man heard this, his spirit fails him, he retires with a sad heart, Christ had judg'd him, he had too many possessions to be happy.

The same method the spirit observes, who doth first convince of sin, then of righteousness, John 16. 8, 9, 10. The Spirit brings the light of conviction, without which nothing considerable is effected; it is to be observ'd, that the Candlestick under the law, and the Tongs and Snuffers were of the same metal, and laid up together, Exod. 25. 31, 38. Both of pure Gold; the golden Candlestick was a type of the Church, which like the golden Candlestick of the Tabernacle, holds out light to the World; the golden Tongs and Snuffers represent the preciousness of those means, by which light was increased, and all hindrances

drances of it removed ; the same holy Spirit which at first set up a Church in the World, doth preserve it from being extinct, by scattering mans natural darkness, by constant daily convictions ; where there is a golden Candlestick, there will be need of Snuffers, or clearer convictions of sin and righteousness.

1. Of sin, because they believe not on me ; * unbelief was the great sin of the *Jews*.

1. As most directly contrary to the light and love of the Gospel ; Christ came to his own, but his own received him not.

2. As that which bound all other sins, upon their consciences, making them incurable and unpardonable ; it was a sin against the very remedy which the wisdom of God had found out.

2. Of righteousness, (that is) of Christs righteousness, of the righteousness of his Person, and then as the Redeemer, and Mediator between God and Man, imputed to Believers for their justification. Now mark the argument, by which the Spirit was to convince the World of this, because I go to the Father, and you shall see me no more ; whereas if I were an Impostor, or had not fully satisfied for sin, and procured a perfect righteousness, I should never arise from the dead, nor ascend into Glory, nor have power to send the Holy Ghost, nor sit at the Fathers right hand, but I should have been kept out of my rest, and sent back again into the World, to finish the work of Redemption, and to perfect that righteousness which Gods justice doth accept of to save sinners by ; whereas my going to the Father and abiding there, and sending the Comforter, shall be the evidence by which the world shall be convinced ; and this was a great Cordial to the Apostles, when Christ was leaving them, to strengthen them in their ministerial work, like to that in *Math. 28. 18, 19*. Go ye therefore and teach, because I am with you always even to the end of the world ; I am with you, who have all power given me in heaven and earth.

Q. *How shall we empty persons of the opinion of their own righteousness ?*

R. By

R. By clearing these few things.

1. That every man in his natural ſtate is deſtitute of rightcouſneſs, which the Holy Ghoſt hath demonſtrated by witneſſing to theſe poſitions.

1. That mans nature is corrupt and ſinful, leprous, spotted, depraved, tainted, leavened with diſpoſitions to evil. The law of Circumciſion, among other laws, ſpoke the great pollution of humane nature, *Gen. 17.*

11. 1. The part circumcized, was the *part generative*; ſo that the ſeat of circumciſion ſhews, that it aimed at a remedy for the corruption and uncleannels of mans nature and birth, whereof it admoniſhed *Abraham* and his poſterity. 2. The cutting off the ſkin, and ſe- vering it from the body for ever, noted the cutting off of thoſe luſts and corruptions which were natural, and wherewith man was born, and a returning to them no more. Let me at leaſt allude to that in *Exod. 4. 6.* *Moses* put his hand into his boſom, and when he pull'd it out 'twas leprous as ſnow: By which, as God did humble *Moses*, that the leproſie of his hand might be a preſervative againſt the pride of his heart, that he might not attribute all his miracles to the work of his hand, but to the finger of God; ſo we may learn from it, that if we lay to heart, and put the hand in the boſom, and conſider things, we ſhall find that we are leprous in our hearts and natures, which infects the members, as *Rom. 3. 19.* *Now whatſoever the law ſaith.*

Q. *What doth the Law ſay?*

R. You have it in ſundry marginal quotations here; the Law ſpeaks, 1. Univerſally, of mans depravation, *v. 10, 12.* taken out of *Pſal. 14. 1, 3.* *There is none righteous, no not one.* The Apoſtles ſcope is to ſhew, that all mankind is under ſin, and could not be juſtified by works; therefore the words muſt not be taken hyperbolically, as tho the generality of men only were corrupted, and not every individual perſon; for then ſome would be juſtified by works, which is contrary to the Apoſtles intent, who concludes all to be under

under sin, and that no flesh can be justified in Gods sight, by the works of the law, *Amos* 9. 7. Children of the *Ethiopians*, not one among all the *Gentiles*, nay not any among the *Jews*; the many thousands of *Israel* they are all under sin, none excepted, *v.* 9. not one righteous person, if we consider the sanctification of his nature, or the justification of his state, until he receive Christ Jesus: As these words are universal, so they are emphatical.

There is none that understandeth, *Psal.* 49. 20. that understandeth not, (that is)

1. Who advanced him to honour.
2. Why he advanced him to honour.
3. And that he who advanced him can degrade him.

It seems every man is born blind with the plague of leprosie in the head; 'tis not nature, but evangelical discipline that teaches persons to say, *Abba* Father.

There is none that seeketh after God; man hath no heart to seek after he knows not what: Where the excellencies of God are displayed, there are none that enquire affectionately after him; what then shall we think of the natural man, that understandeth not, that seeketh not after him? Is he likely to have a righteousness to glory in?

To pass by that which follows, They are all gone out of the way —

2. Particularly, he speaks of the sundry parts of man, and shews what instruments of righteousness they are; and tho every man actually commits not every sin there referred too, yet 'tis enough that those sins are feminally in every man, *v.* 13. *Their throat is an open sepulcher.* Now wherein lyes the simile?

1. There is the inclosure of rottenness and corruption.
2. A black, gaping, dreadful noysomness.
3. A venemous stench, the *effluvia*, and breath of pestilence.
4. Open to bury the honour of all sacred persons and things, and can no more be satisfied than the grave.

Having

Having spoken thus, and much more, about the sin of words, the Holy Ghost speaks synecdochically of the sin of their works, by the serviceableness of their feet; *Their feet are swift to shed blood*, v. 15. He hath no heart to seek after God; but he hath feet skinned with malice, and swift to shed blood; feet lame to walk in the way of grace, but nimble in the way of sin; swift to shed blood.

3. The reasons of this, v. 17, 18. *The way of peace they have not known*; they have no amicable spirit, no love to their neighbour; man is an *Ishmael* born, his hand is against every man. *There is no fear of God before their eyes*; here is the want of divine fear: 'Tis no wonder that man is not for peace, that hath no fear; as the fear of God is the beginning of wisdom, so 'tis the beginning of peace; and now what can be added to this full description of man by nature, who neither understands, nor fears, nor seeks after God; who employs all the parts of his body in the service of unrighteousness?

Q. 2. *Of whom doth the law so speak?*

R. Not of the *Gentiles* only: The *Jews* looked upon them as Dogs, as unclean, as under the dominion of Satan; sinners and *Gentiles* were convertible terms with them; sinners of the *Gentiles*, they were *extra p̄maria ecclesie*, without the law; but the Scripture speaks of the *Jews* also, they that lived under the discipline of the law, who had the advantages of all the nations of the world, much every way; they had the oracles of God, *Rom. 3. 2.* who spake to them so as to no other nation; insonmuch, that in opposition to the highest pretenders, our Lord saith, that Salvation is of the *Jews*, excellently, *John 4. 22.* It was not among *Samaritans*, tho they set themselves above the *Jews*, and thought it unlawful to converse with them: The *Jews* were *hortus conclusus*, *Cant. 4. 12.*

1. A Garden, which imports, 1. They were set apart by Gods choice. 2. They were the Lords delight. 3. They had the finest fruit and flowers.

2. In-

2. Inclosed ; which notes, 1. Gods care in watching over her, preventing the inroads, inroads, and invasions of her enemies. 2. That the *Jews* in nature were no better than other nations ; as the garden in it self is not the best ground a man hath, but it is made so ; and indeed it may be noted, that whereas in the times of our Lord, and before, there was no place in the world so renowned for worldly knowledge and wisdom, as was the City of *Athens* ; 'twas looked upon as the Academy of the world, the place that had the highest accomplishments of humane literature ; yet in this place the Apostles planted no Church, that we read of, neither were any Canonical Epistles directed to that City, but this is said of it, that the City was wholly given to Idolatry, *Acts* 17. 16.

And when *Paul* was arraigned by the Philosophers at *Areopagus*, he tells them plainly, they were *θεῖσι δαιμονέσεσσι*, and worshipped they knew not what, their Altars were inscribed *Ἀγνώστῳ θεῷ*, v. 22, 23. *To the Unknown God* : In this City flourished the great Philosophers ; here taught *Socrates*, *Aristotle*, *Zeno*.

Q. 3. *Why doth the law so speak ?*

A. v. 19. 1. That every mouth may be stopped, no *Gentile*, no *Jew*, whether they have heard of Christ, or not heard of Christ, shall open his lips against God when he shall judge them ; they can plead no righteousness, they shall have nothing to say for their justification.

2. And all the world become guilty before God, *ὑπὸ δίκῃ*, or subject to the judgment of God ; all the world is under sin, guilt and condemnation of the law, as dead condemned men in the sight of God, which will be spoken too more anon. Thus have we seen in the general, that every man in his natural estate wants righteousness, his nature is vicious and poisoned with the seeds of sin, which fail not in time to spring forth in a wicked life. We now proceed to shew in the second place,

2. That

2. That the natural mans natural actions are sinful, or tainted with sin; the natural man while he eats and drinks at his own Table, doth but eat and drink his own damnation, and if it be any proof, to bring two worlds of men to evince it, we shall not fail of evidence to make good our indictment; the two worlds are the world before the flood, and the world before the coming of Christ, as *Luke* 17. 26, 27, 28. *They did eat, they drank, (i. e.)* they did all eat these things as tho they had nothing else to do, and nothing else to fear; *Noah* threatned the old world by water, as now the world is threatned by fire, yet man minds his eating, as tho he had nothing else to do.

Q. Is it not lawful for a wicked man to eat?

A. Yes. There is a time for all things, *Eccle.* 3. 1. but in *Luke* 'tis said, they were and should be *τρῶγοι* (*i. e.*) eating like beasts, and die like beasts with Meat in their mouths; the natural man is said to eat and drink, and both like a beast.

Q. How is that?

Resp. When the main contrivance and care is to have a sacrifice for the belly, when all a mans labour is for his mouth, *Psal.* 78. 18. They required meat for their lust — *וְלֹא־לֶחֶם* meat for their souls, not to satisfy the appetite of the body, for which they were provided, but to indulge the lust of their mind, their stomachs had enough already, but they would have to feast their fancies, and imaginations, their souls were incarnate, immersed in the flesh, and did serve only to animate the Organs of intemperance and gluttony; their very hearts were set upon varieties and epicurism, they minded only the arts and delights of eating, their epicurism eat up their time, their estates, their understandings, and their religion too, their *το ἔσθιον* was to give strong meat to their corruptions, to steep their lodgings in the richest wines, to treat their temptations, and invite the occasions of their eternal misery, as the flesh in Saints is made spiritual,

Psal. 63. 1. so the soul in sinners is made carnal.

2. When persons sing a Requiem to their Soul, in the fulness of their provision of meats and drinks, *John* 6. 5. 'Tis said the Ox loweth not over his fodder, let him not want meat, and there will be no complaint, all is very well, tho he die for it the next hour.

3. When there is no return of praise to God; if there be with the lip, 'tis not with the heart and life; there is no return of praise, *Exod.* 32. 6. Eat and drink and rise to play, spending their time in singing and dancing; from their meat and drink-offerings, they went to their worldly and sinful delights and pleasures, and to instance in no other natural actions, but pass to

3. Mans civil actions, they are sin too, *Prov.* 21. 4. *The plowing of the wicked is sin*; mans plowing is one of the most innocent, as well as the most useful employments in the world; had the wise man said, mans merchandizing, Trading from port to port, his buying and selling is sin, it had oft-times much fraud, injustice, and overreaching and oppression with it, it would have been easily allowed, but to say our plowing is sin, is *Durw's sermo*; it cannot be so from the matter of the employment, 'twas that which the state of innocency allow'd, it must be then from the state of the natural man; the plough cannot defile him, but he defiles the plough; the leprous person under the law defiled all that he touch'd, his very garments, and his house, the stones in the wall, *Levit.* 13. 45. and Chap. 14. *To them that are defiled and unbelieving is nothing pure*, *Tit.* 1. 15. O what an humble consideration is this, that not only the Oaths, Lies, Reproaches, Thefts, Adulteries, Murders, Drunkenness, but the plowing, sowing, reaping, buying and selling of the natural man shall condemn him.

4. The spiritual religious actions, *Prov.* 21. 27. written on the horns of the Altar; which shews the notoriety of their sins, and may be understood,

1. Either of that blood which they sprinkled up on the horns of their Altars, after the way of Gods institution

stitution, should witness against them, because they made their offerings to Idols ; or

2. That the names and images of their false Gods were ingraven on the horns of their Altars, according to the inscription of the Athenian Altar, *A7s 17. to Mloch—Baal*—as well as upon the Table which they carried upon their heart, or in their bosom ; his prayer is sin, *Psal. 107. 7.* Let his prayer become sin, prophetically spoken, as what would be, (*i. e.*) Let him get no more good by his prayers than he doth by his sins ; Lord regard him no more when he prays than when he sins ; Lord call him to an account for his prayers, and examine them as thou wilt his sins : The sacrifice of the wicked is an abomination to the Lord, how much more when he bringeth it with an evil mind ?

1. When he thinks that's enough to satisfy for his sin.

2. Or that it will be grateful notwithstanding the sin he goes on in.

3. When 'tis to compass some wicked and unlawful thing, as *Jezabels* fast for *Naboths* Vineyard.

4. *Etiā quando solenter illud offerunt.* When they offer with great art and skill, and seem most excellent.

5. Tho he offer with a good will and mind, (*i. e.*) he is sincere and hearty in some good works, but in other things is vicious.

The sacrifice of the wicked is an abomination to the Lord ; not his delight, but an abomination, which notes his highest disdain and displeasure. The word is observ'd commonly in the scripture to signify Idols which are called abominations, his sacrifice is an abomination, nothing to God. Are his sacrifices such is his Altar unclean ? is his Lamb but as dung ? The what shall justify him ? Where can he find a righteousness of his own ? The breath it seems of a natural man poisons his Table, Shop, Plow, nay his Temple too *Haggai 2. 12, 14.* The unclean, polluted holy things so is this people, and so is this nation before me, saith the Lord. (*Burg. of Justification p. 188.*) that

is to
say,

say, their holy works in building Gods house, did not render them acceptable without personal reformation, the occasion of which was this, the Prophet had put them upon Temple work, Chap. 1. 8. and encouraged them in it, Chap. 2. 7, 9. And here he cautions, and instructs, and rebukes them; and indeed we find how little God regards the complement of worship, though performed with the ceremonies of his own institution, *Micah* 6. 6, 7. A burnt offering of a thousand Rams, or Calves of a yearold, cannot atone for the luxuries of one day. Ten thousand Rivers of Oyl cannot wash away the intemperance of one overflowing cup. The sacrifice of the First-born, the first fruits of the marriage state and lawful bed, cannot expiate one nights uncleanness.

Q. How can this be, that the natural mans sacrifices are so unacceptable?

R. Because they are not of the right kind: the branch beareth no fruit but as 'tis in the vine, *John* 15. 4, 5. without me ye can do nothing; what, not a little good? No, not a little; none at all: Every branch out of Christ, is a branch of a thorn, or a thistle, and we cannot gather grapes of thorns, nor figs of thistles; every branch out of the true vine bears the fruit mentioned in *Deut.* 32. v. 32, 33.— their vine is as the poison of Dragons, and the cruel verom of Asps, worse than the vine of *Sodom*, (*i. e.*) that is most accursed; grapes of gall, (*i. e.*) of Serpents; say some, bitter, and hurtful, and venomous too; God could taste no sweetness in their works and worship, and they should taste none neither after a time, as it follows, v. 24.

Filii ira, (i. e.) perditionis, ac morte aeterna digni, aut coram Deo damnati, Calv. in loc. Natura, (i. e.) ipsa origine, & ab utero matris, ibid. serpentes suum venenum ex utero afferunt, ibid.

2. Mans natural estate is liable to the wrath of God, *Eph.* 2. 3. and were by nature the children of wrath, as well as others; (*i. e.*) naturally heirs of perdition, and

and the wrath of God. 'Tis a poor exposition of the words which those make, who deny original sin; when they say, by children of wrath is understood, that naturally they were of an angry wrathful disposition: But 'tis worth considering why *Paul* should say, the *Jews* were by nature the children of wrath, as well as the *Gentiles*, when we know the *Jews* were the blessed seed, the holy seed. Answer, By nature there was no pre-eminence of the one before the other, 'twas the sanctifying grace of God which made the difference; if man were not liable to Gods wrath from the womb, why should the Holy Ghost so remark it, that *John the Baptist*, *Luke* 1. 15. and *Jeremiah* the Prophet were sanctified from the womb? a figure of the condition wherein man is born; and the evil he is obnoxious to, may be seen in that painful bloody ordinance of Circumcision, under which God brought every male in *Israel* the first week wherein he was born into the world, *Gen.* 17. 11. About Circumcision note,

1. The seat of it.
2. The time, the eighth day, suddenly.
3. Blood was shed; God might take away all with life, it should all be readily offered to him.
4. Pain; man deserved to be put to pain for his birth sin.

5. That skin which was cut off was to be cast away. Thus did every male carry in his flesh, the sign of sin and death, seizing upon his whole nature, a great evidence of original sin so called,

1. Because 'twas from the beginning of the world.
2. The original of all sin in us.
3. From our beginning and conception. To this purpose is the inference of the Apostle, after his description of mans natural pollution, *Rom.* 3. 19. *That every mouth may be stopped, and all the world be guilty before God.*

1. Every mouth stopped. Calvin thinks 'tis a metaphor taken from Courts of Judicature, where the person accused, if he be able to purge himself, and make his defence, desires to be heard before sentence pass; and

and the Judge will say, What canst thou say for thy self? &c. But if he be oppress'd with the guilt of his own conscience, he silently waits for his own condemnation; to this purpose is that to be understood in *Psal. 107. 42.* *The righteous shall see it and rejoyce, and all iniquity shall stop her mouth.*

1. What shall they see?

R. The proud and the oppressor brought low, and the humble exalted, and set on high; and when he shall see this he shall rejoyce; now his mouth is stop'd, now he is silent, and iniquity rejoyceth and clappeth her hands.

2. *Iniquity shall stop her mouth.* It is not said God will stop their mouth, but they will do it themselves; now their mouths are open as sepulchres to calumniate Saints, and poison the world, but then iniquity will stop its mouth. This will be caused two ways,

1. Their great shame; when they come to be clothed with shame all over, then they shall stop their mouths.

2. Amazement shall silence them; when once the wrath of God burns like an oven, the surprisal of vengeance shall astonish their hearts, and stop their mouths; the righteous shall see it and rejoyce, and all iniquity shall stop her mouth; that is, all men of iniquity, all evil men; the Abstract is put for the Concrete: They shall be like the man in the Gospel that had not on the wedding garment, who was speechless upon examination. So, *Job 29. 9.* *Jobs* Princes, when he spake, laid their hands upon their mouths. Some observe, that whereas there are two words in the *Hebrew* that signifie the hand, this signifies the hand open, the palm of the hand; which imports that the least word should not get out, the least whisper could not be heard.

2. All the world guilty before God, that is, liable to Gods judgment; *ὑπὸ δίκῃ*, it stands at Gods mercy, every man, all the world is liable to the curse of the law, and the wrath of God; if mercy did not interpose, justice and vengeance would surprize the ungodly every day, hour, moment.

3. Mans person must be accepted of God before any thing from him will be regarded, *Gen. 4. 4. God had respect to Abel and his offering, Heb. 11. 4.*

Q. What did God respect in Abel ?

R. His faith in Christ ; he was a believer, accepted in the beloved, so some understand, *Heb. 12. 24. Blood, speaks better things ; Abel's blood in his sacrifice was but typical blood, and could make but a typical expiation ; Christs blood was better blood, and made a better, a real expiation.*

Q. How did God shew his respect ?

R. 'Tis thought, by sending fire from heaven, as afterwards under the law he did : *Cain* brought strange fire ; 'tis thought God required at some time a spiritual sort of wood, *Gen. 22. 3.* else *Abraham* needed not to have carried the wood so far.

God had respect to Abel, and to his Offering. First to *Abel*, and then to his oblation : Somewhat of this was typified by the order of the sacrifices, at the High Priests consecration, under the law ; that sacrifice which was for the expiation of his sin, did precede that which was for the consecration of his person ; the sin-offering goes before the burnt-offering, *Exod. 29. v. 10. — 14. with v. 15 — 19.* From the sin-offering note,

1. They laid their hand ; which noted the disburdening themselves of their sins.

2. Fat to be consumed ; which signifies here corruption to be mortified, because fatness takes away sense, as when the heart is made fat.

3. Now the flesh of the burnt-offering must be burnt, not eaten by the Priests, as in other cases. *Levit. 10. 18.* To note that they could not take away their own sins.

No wax might be brought in the Temple, because honey was unclean, *Levit. 2. 11.* no silk used in the Tabernacle, because the worm that makes it was unclean. *v. Weem. pt. 4. p. 10.*

4. Only the righteousness of Christ does justify believers.

1. Work

1. Works of believers under the law could not justify, *Gal. 2. 3, 11*. No man is justified by the law in the sight of God——*no Flesh*—— here it hath a great emphasis, noting the contrariety between God and Man. God is a Spirit, a pure Spirit, immutable and eternal; but man is flesh, defiled, mutable, frail, and mortal flesh. *No man*, not *Abraham*, as appears *Rom. 4. 1*. nor *David*—— *No flesh*, as *Rom. 3. 20*. Which notes the frailty and weakness of all, in respect of righteousness, as well as of their bodies.

By the law, which comprehends both ceremonial, moral, and judicial.

In the sight of God, as tho professors might be righteous by the works of the law, in the sight of men.

R. Because the law requires an universal perfection & sinless obedience.

2. Because it breaths forth a curse upon every one that transgresseth it.

3. Because if righteousness were by the law, Christ died in vain, *Gal. 2. 21*——that is, if Christ and our works made up our righteousness, Christ should lose the much of his Glory.

2. Works of believers under the Gospel do not justify, as appears from *Gal. 2. 16*. before cited, and from *1. Cor. 4. 4*. *For I know nothing by my self, yet am I not hereby justified*. Nothing, that is, as to the discharge of his Apostolick function, otherwise he knew enough of the body and workings of sin; *Not justified*; all his works as to justification, as when a *Pharisee*, and when an Apostle he accounted dung. Neither any thing we do or suffer will justify, *Rev. 7. 14*.

1. Their former condition was full of tribulation. All Saints met with tribulation in their way, but some saints with great tribulations.

2. What gave them their victory and made their garments white? 'Twas Christ's blood; great gifts, parts, grace, actions, sufferings, doth it not.

3. Their present and future condition, they stood before the throne of God, and in his Temple. (*i. e.*) others

others, followers of Antichrist might pretend much, but these had the priviledge alone, *Phil.* 3. 8, 9. Tho he had the greatest gifts, and laboured with the greatest diligence, 'tis only the righteousness of Christ received by faith. The purest works of the purest Saints have defilement, and are by all, as well as *Paul* to be accounted dung in comparison of Christ's righteousness, as was typified *Numb.* 6. v. 13, 14, in the case of the *Nazarite*; of whom note,

1. What he was to do in case of pollution, v. 12. he must begin all *de novo*, his former days were lost, *vide* Weem. pt. 4. p. 82. What, in case he had carefully kept himself from pollution, he was notwithstanding to bring his sin-offering; whereby we are taught, that there is an unseen and secret guiltiness which cleaveth to the most holy men, in their best and most holy actions, and services, which without attonement by the blood of Christ, cannot be pure, and acceptable in the sight of God. v. *Ainsworth* in loc.

2. What the *Nazarite* was in his purity, *Lam.* 4. 7. he was purer than snow, whiter than milk, more ruddy in body than rubies; their polishing was of *Saphir*, and represented further by the High Priest, *Exod.* 28. 38, 36.

1. This inscription, *Holiness to the Lord*, noted the holiness of Gods nature, nothing but what was holy must be brought before the holy God.

2. It noted the intercession of Christ, our great High Priest, who was holy and separate from sinners, and who takes away the iniquity of all our holy offerings, 1 *John* 1. 10. with Chap. 2. 1.

3. Holy things in the matter, had iniquity in the manner of performance, or formality of them; seeing then that we have no inherent righteousness of our own, how precious should the imputed righteousness of Christ be, remembring that God loves righteousness. *Psal.* 34. 15. *The eyes of the Lord are upon the righteous.* By his Eye is intended not only,

1. That he knows and observes them in all things.

2. And that he will defend them; but 3. That his heart is upon them, and his delight is in them; accordingly he will hear them when they cry; his eye, his ear, his heart, his hand, all for the righteous; and he knows their way, *Psal. 1. 6. (i.e.)* he loves and approves it; he knows the way of the wicked, but not so as to like it; but he knows the way of the righteous, and loves it, because 'tis his own way, they walk with him. God doth not only like some actions, but the very way and course of the righteous; but he is angry with the wicked all the day long, *Psal. 7. 11.* Not now and then for some prodigy of wickedness, but at all times, every hour, every moment, which may more readily be believed if we consider his fury against the Angels that fell, whose sins could be no other than sinful thoughts, corrupt motions of their will; for they being spiritual substances, were capable of no other, and yet, he cast them into everlasting chains of darkness and sorrow. *Tutior est justitia do-*
na, quam inhærens, Bernard.

Use 2. Of Examination where our business is, to lay down some *criteria*, by which we may judge, whether Christ be the Lord our Righteousness or no; whether he be so to us only in name, or in truth also; we have no righteousness of our own, and doth it not concern us to look out for a righteousness? Let me give you one motive to awaken you to this duty, and it shall be drawn from the danger of being mistaken.

As justification is a fundamental point, so a mistake about it, is a fundamental error; if you think the righteousness of Christ is yours when it is not, ye are undone; a mistake in this case is damnable: all the world cannot make up the want of Christs righteousness to the soul, *Isa 28. 20. For the bed is shorter than that a man can stretch himself on it*—— that is, in waights and distress; all our wiles and shifts will not scour or secure us; 'tis a proverbial speech, and holds true in temporal and spiritual distresses too.

1. We all know, times of personal, or publick calamities

lamities, times of death and judgment, are times wherein our souls are distressed, though we have been secure many years before.

2. In such times all men are looking about for two things, 1. Rest, a bed. 2. Protection, a covering on that bed.

3. There is but one bed, and one covering that will answer our necessities and expectations, and that is the bed and covering of the spirit, as 'tis called, *Isa 30. 1.* that is, such a bed and covering, as Gods holy spirit in the word directs the soul unto, which is the righteousness of Christ. *Shem* is a type of Christ, in covering his fathers nakedness; to cover sin, with any thing but Christs righteousness, is to add sin to sin, our own righteousness wherewith we would cover, and the very act of covering them so, is sin, *Psal. 32. 1.* he is blessed whose sin is covered; but then it must be with such a covering as God hath provided, not we our selves.

4. All other beds are too short, all other coverings too narrow; all gospel duties, all gospel priviledges without Christs righteousness will prove too short a bed, and too narrow a covering; woe be to us if we trust to, or look for ease in this bed, or warmth and protection from this covering; nothing of our own household-stuff which we put under, or over us, will avail us; many that think they have made their beds ready and prepared their coverings, will find their labour lost, and their provisions to no purpose. Deal therefore impartially with your own souls, that if the bed and covering you have trusted to, be not sufficient, before it be too late, ye may look out for a better.

The *Criteria* for examination now follow, whereof the first is.

1.3

1. Where Christ is in truth the Lord our Righteousness, there is a mighty aversion in the soul from sin the reason is plain; because there can be no fellowship between Christ and *Belial*, and therefore observe,

1. Whether your souls are full of sorrow and holy

shame

shame for sin, as when *Peter* received his conviction of sin, in his denial of Christ, he went out; it is clear that *Peter*, after his first denial, had some conviction upon him; for *Mark* 14. 68. he went out into the porch, and there he heard the Cock crow the first time; but being restless there, he returns again to the fire, and thrust himself into the croud, fearing lest being alone he might be the more suspected.

Obs. Unnecessary care and fear is a great snare, it hinders conscience from its work, and doing its duty.

Obs. When a man departs from his duty, he departs from his peace and rest too.

Obs. The conscience of a holy person may be strangely dead for a time; but at length he went out and wept bitterly; he went out, not so much lest he should be endangered by discovery, or tempted again to deny his Master, as that he might have opportunity of place and time for holy mourning, which he could not have among the High Priests servants; passionate grief loves solitude, *Gen.* 43: 30. He went out and wept bitterly; he was ashamed of his sin, and ashamed that any should see what his sorrow was, *Mat.* 26. 75. he went out.

So Christ commends his Spouse, *Cant.* 4. 3. *Thy temples are like a piece of Pomgranate within thy locks.* There are two things for which Christ commends his spouse.

1. Her Temples, or her Cheeks, (for so the word may signifie) are like a piece of Pomgranate; now this is a known thing, that a piece of Pomgranate is pleasant, with a rare mixture of red and white, like blushing in the face of a modest person; so that the praise of the Church is, that she was full of holy things, easily affected with trouble for her infirmities, and ever ready to blush, and take shame to herself, for that which tended to her own shame, or her words dishonour; and this modest gracious constitution is opposed to that Whores forehead, mentioned in the Prophet *Jer.* 3. 3. God charges *Judah* that she played the harlot with many Lovers, and tells her

that she hath been lain with in every high place, nay, she had *sate for them as the Arabian in the wilderness*, v. 2. which may be understood,

1. Either that as the *Arabians*, who were Thieves, waited in the high-ways in the wilderness to spoil and rob passengers, so she waited to allure and insnare such as she could meet with; or secondly, as the *Arabians*, who inhabited the wilderness, and dwelt in tents, were wont to trade with Merchants as they passed by them; so she waited for her customers, and was not ashamed of it; she had a Whores forehead, she was impudent in her wickedness; so *Babylon* in v. 5. alluding to the manner of impudent Whores who had their badges, and names over their doors on their heads, by which they were known; *Babylon* is called the great Where, and is said to have her name written in her forehead: But the cheeks of the Bride of the Lamb are as the piece of a Pomegranate; she is full of modesty, shamefastness and blushing.

2. Her temples, or her cheeks, are said to be within her locks; which notes, 1. That she blushes when none sees it. 2. She blushes for that which none sees or knows. 3. That she seeks not to publish, but to cover that sense she hath of her infirmities; her blushing is an inward blushing, it shall not be known how she loathes her self. 4. Only Christ, whose eye is ever upon her, is acquainted with the trouble of her spirit for sin. 5. Christ is wonderfully delighted in it. He makes this a great part of her praise, and speaks of it again in Chap. 6. 7.

2. Whether your souls are full of care to keep yourselves from sin; the garments of Christs righteousness must not be made a cloak for sin, 1 *Thess.* 2. 5. Paul calls God to witness he used not a cloak of covetousness; an hypocrite may use a cloak to hide from the eye of man, but not from the eye of God. A cloak notes mens artifices. 1. To cherish and keep their sins alive and warm. 2. To beautifie and adorn. 3. To keep it private and secret: But Christ takes this cloak away from

now, as he did from the *Jews*, *John* 15. 22. Christ's righteousness must not be made a cloak for sin, to cherish and keep it warm, to beautify and adorn it, and to hide it from the eye of man: 'Tis like the mantle of *Elijah*, with which he smote and dried up the waters of *Jordan*, *2 King* 2. and which gave *Elisha* a new spirit and care when it was put upon him, *1 King* 19. he left the oxen. Is it with you as with holy *David*, *Psal.* 119. 104. I hate every false way; sin is a way, a path much beaten, abundance, multitudes walk in it; 'tis the great road of the world. Indeed Christ is a way too, but few walk in him; he is the true way, the only true way; there is but one true way, but many false ways; The Psalmist hated them all; he did not only hate it, when he had been misled into it, but he hated to go into it, he hated the thoughts of it; 'tis one thing to abstain from one false way, and another thing to abstain from every false way; and 'tis one thing to abstain from every false way, and another thing to hate every false way. Commonly where there is an hatred among persons, they disagree, and do the worst they can against one another. *David* would disgrace, and do the worst he could against every false way, to alienate every man's heart from it, and to keep every man out of it; so it was with the holy women in *Israel*, when God had convinced them of their pride and folly, and made their souls to hate it, they took all imaginable care to prevent it in themselves, and others too, as *Exod.* 38. 8. He made the laver of brass-- of the looking-glasses of the women assembling, which assembled at the door of the Tabernacle.

1. They took off all occasions of their folly from themselves and others; like those Sorcerers in the *Acts*, who burnt all their conjuring books, when once Christ was revealed to them; and like *Jacob*, who buried his Idols under the Oak in *Shechem*, where none would look for them.

2. They gave their instruments, whereby they dressed their bodies, to make the instrument, where-

by, through faith, they might sanctifie their souls ; the laver was to wash the Priests and the Sacrifices.

3. They assembled by Troops, as 'tis in the margin ; so forward they were, and such haste they made, as tho they strived who should come soonest with their gifts ; others transcribe it *Warring*, (i. e.) they were now warring the Lords warfare ; or as the *Chaldee* renders it, they came to pray at the door of the tabernacle ; they were now upon the entrance into Gods service, and their spiritual warfare ; at the very door they made this offering to prevent all backsliding into their former sin : An excellent emblem of every gracious soul, that closeth with Christ as the Lord our Righteousness, who presently breaks his looking-glasses at the door of the Tabernacle. And now must I ask you, have you thus done ? Is this aversion from sin to be found in you ? Are your cheeks as a piece of Pomegranate ? Have you buried your Idols out of sight ? Do ye hate every false way ?

Obj. We want time for examination, by reason of much business and trouble ; 'tis with us as, *Psal.* 109. 23. *I am tossed up and down as the Locust.*

Q. How is that ? *R.* Sometimes here, and sometimes there ; it hath no nest, nor abiding place, but is driven to and fro, being a fearful creature, or is carry'd away with every wind.

R. We shall not lose by lending time to the Lord, *Levit.* 25. 21. fruit for three years, with *Chap.* 26. 10. *Bring forth old because of new ;* so *Amos* 9. 13. *Arator apprehendet messorem,* (i. e.) the old and new shall meet together ; and lest the poor should want, the earth of its self should bring forth for them, *Levit.* 25. 5. *Luke* 22. 35. *Lacked ye any thing ? they said nothing.* First the Sabatick years rest taught them, that they and their land was the Lords, and therefore they ought to rest, as the weekly Sabbath taught you, that you were the Lords, and therefore were to do his work. 2. That their dependance must be on God. 3. Compassion to the

the poor; what the Land brought forth of it self, was theirs.

2. The second Criterion is this, that there is a re-² S
nunciation of our own righteousness, where once Christ is made the Lord our righteousness, as when Paul said, *Philip. 3. 9. He would be found in Christ, not having on his own righteousness which is of the law.* When a sacrifice was offered under the law, there was *destructio rei oblatae*, it was changed from the use in which it was before, if they were living they were kill'd; if liquid things, they were poured out; if solid things, they were bruised and burnt, as *Carn. v. Weem. pt. 4. P. 32.*

Q. What's meant by his own righteousness, which he calls the righteousness of the law?

R. The righteousness of his life, in well doing, and suffering for well doing: His praying, preaching, repenting, suffering: His diligent care to keep a good conscience void of offence towards God and Man; this was his own righteousness, or the righteousness of the law; for the righteousness of the law is a righteousness of good works, which the proud Pharisee stood upon; his duties did not bleed nor die for him, his privileges and performances were not crucified for him.

Obiect. Doth not Job say, he will hold fast his righteousness? *Chap. 27. 6.*

R. Yes. But mans righteousness may be considered two ways.

1. As to justification in the sight of God, so Job did not hold it fast, but let it go; how can man be just with God? he cannot answer him one of a thousand. *v. 9.*

2. As to sanctification, this Job would hold fast; all his friends should not dispute him out of it, they should not make him believe that he was an hypocrite, or that when he defended himself against their reproaches, that he did defend an unrighteous cause.

Q. What is meant by the righteousness of God?

R. Imputed righteousness, or the righteousness of

Christ imputed to us, or received by faith, is that which in opposition to our own righteousness, the righteousness of works and of the law, he calls the righteousness of God, for these reasons; because, 1. It is a righteousness which God of his rich mercy provided for sinners. 2. 'Tis the righteousness of him, who was God as well as Man. 3. 'Tis a righteousness which he will accept of, he cannot reject this as imperfect and insufficient, *Dan. 9. 24.* There are two excellent benefits prophesied of, to be brought in by the Messiah.

1. Expiation of sin; he was to make an end of sin; not only to make an end of all sacrifices for sin, as some understand it, but to make such a satisfaction to divine justice, as that God would have no further reckoning to make with believers about it. Christ's death was the death of sin; when that reconciliation was made, there was an end made of sin; but that which is rendred to make an end of sin, after the original, is to *Seal up*; now when a writing or deed is perfected, then we seal it, so that to seal up sin, is to make an end of sin; it shall be remembered no more, it shall never be brought to light, to shame or condemn those that are in Christ Jesus: The Father was satisfied with the Travel of Christ's soul.

2. Everlasting righteousness, as the believers Tear, cannot wash away sin, but Christ's blood; so 'tis not the believers duties or graces, but Christ's righteousness which is the matter of his justification.

Q. Why called Everlasting righteousness?

R. Not so much because there never was, or will be any one justified by God without this righteousness, but because the praise and honour of this righteousness will be given to God Everlastingly; though imputed righteousness shall cease in heaven, where faith and hope shall cease too, yet the praise of Christ and his righteousness will be Everlasting.

'Twas design'd from everlasting. This is that righteousness in which *Paul* would be found; in himself he

was

was lost; when the law and justice of God should enquire after him, he cries out, I am lost if I am not found in Christ.

3. The third Criterion is this, the estimation of Christ and his righteousness above all. Do you give him the preeminence in all things? *Col. 1. 18. This is the will of God.* 3 S

1. There is a preeminence in respect of affection. As the father chose, and delights in Christ above all, do ye so too? *Prov. 8. 23.* Christ is brought in speaking of his Fathers love to him; I was set up from everlasting. In time God set up the Heavens and the Earth, but I was set up before them, I was set up from everlasting, I was before them, and above them all in my Fathers affection, *v. 30. I was daily his delight.*

2. In respect of dependance and trust; as the Father hath given Christ the preeminence of trust, putting all power into his hand, lodging all fulness in him, giving him a name above every name, so do we give him the preeminence, relying upon the satisfaction which he hath made, and upon that righteousness which he hath wrought out for us, hath it pleased the Father, that in him all fulness dwell; and doth it please us to go to him in all our necessities; especially for a righteousness, without which we are undone? *Col. 2. 10.* Do ye account your selves compleat only in him? If one believer had done as many good works and undergon as much sufferings, and were endowed with more gifts than all the Saints since the Apostles time, yet he would not be compleat; it is Christ that makes the soul compleat, 'tis his righteousness that makes us altogether lovely; now do ye account your selves compleat in him or no?

Paul gives the reason why the Traditions of men and Elements of the world, why innovations and humane inventions are brought into the Churches of the Gospel. *v. 8. Enim additamenta, ad supplendum defectum, ut loquuntur.* Then he recites the reason; but, says he, there is perfection in Christ; nothing must be

added to Christ ; to add to Christ is to accuse him of imperfections ; Christ is perfect, there is the fulness of the Godhead in him, so that he who is not content with Christ, seeks after something better than God, which can never be found. *Solum hoc argumentum sufficiet ad refellenda omnia papistarum figmenta. Calv.* Mark it, if any thing in heaven or earth can make a poor sinner compleat, 'tis to be found in Christ. Ask your hearts the question, is Christ all in all to me in point of righteousness and justification ? That alone must be relied upon, in the matter of our justification before God, as he calls the Spouse, *Cant. 4. 8. From the Lyons den, and from the mountain of Leopards,* which some understand thus ; by Lyons and Leopards are meant worldly men, who are fierce and cruel, and dangerous to converse with ; and by mountains the choicest and most excellent satisfactions that are to be met with under the Sun, in opposition to the mountains of Myrrh ; 'tis a truth, all these must be left for Christ : Others say, from the Cities and Temples of Idolaters, who are wild and savage as Lyons, and from their own brutish lusts, and abominations too, which are as hardly got away from the soul, as spots from the Leopard. 'Tis a truth too these must all be left for Christ ; but then lastly, Others say, the spouse is called to renounce friendship with all other lovers or secret Enemies to Christ ; as the Lyon signifies an open fierce enemy, so the Leopard or Panther implies a cunning crafty enemy, which under pretence of friendship doth more effectually hurt ; for this beast is esteemed a friend to all beasts except the Dragon, and thence by the beauty of her skin, and sweetness of her smell allures all beasts to her, and then devours them. Hence Antichrist *Rev. 13. 2.* is resembled under this symbolick image of a Leopard, which sets forth his secret and crafty enmity masked under a pretext of seeming friendship towards the followers of the Lamb ; so that to follow Christ from the Lyons den and mountains of Leopards, is to renounce not only our brutish lusts, these

are the Lyons, but our own righteousness also, which is no more to be trusted to than the Leopard: and to exalt Christ and his righteousness above all, which is called the righteousness which is of God by Faith, in the place forecited.

Mat. 5. 20. *For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* The Scribes and Pharisees were strict observers of the law; they aim'd at the righteousness which God himself had prescribed, and they strove very hard after it; and tho many of them were hypocrites, yet some with Paul, did in a degree attain to it, and yet they were discarded.

Q. With what is their righteousness compared?

R. Not so much with any higher degrees of righteousness by the law, as with the Gospel righteousness, that is, the righteousness of God by Faith, which the Gospel brings in: Without which 'tis impossible to enter into the Kingdom of heaven.

For I say unto you, (that is) whatsoever the Scribes and Pharisees say to the contrary, if you will believe me it is otherwise, You shall in no case enter into the Kingdom of Heaven (i. e.) I know you aim at the Kingdom, you take the aim right. Two things are here emplyed. 1. That they designed right to come to the Kingdom. 2. Their industry and diligence to pass into the Kingdom of heaven; they may strive to no purpose, unless they looked after a better righteousness than that of the Pharisees, which was the fairest and made the greatest shew of any in the world.

Now examinē whether ye do put the highest prize upon Christs righteousness, upon what he hath done and suffered for the salvation of man; can ye say as Paul, Phil. 3. 3. *We rejoyce in Christ Jesus, and have no confidence in the flesh.*

Q. What doth Paul call flesh?

R. The priviledges of the law are flesh; and the duties of the law flesh: The priviledges of the Gospel

are

are flesh, and the duties of the Gospel are flesh : All the ordinances of the Law and Gospel, all the works of a believer under the Law and Gospel too are but flesh. Our praying, our hearing, our repenting, our obeying, are but flesh in the matter of justification, and therefore we should have no confidence in them.

Q. What is it to rejoyce in Christ Jesus ?

R. 'Tis to rejoyce in him as the Lord our righteousness, as one that is able to secure against the curse of the law, the sting of death, and the wrath of God which none else can do. There is but one place more, *Rom. 7. 1 — 4. Ye are become dead to the law---that ye should be married to another, v. 1, 2, 3.* The Apostle brings in a similitude to illustrate the doctrine by, and herein,

1. He makes two great Husbands, the Law and Christ ; he compares the Law to the Husband, and the Christless person to the Wife ; as a woman cleaves to the Husband, so a Christless person cleaves to the Law, and to his own works and righteousness, and brings forth fruit accordingly, and then it hath dominion over him, (*i. e.*) 'twill exact perfection, or threaten and inflict eternal death for obedience. He compare Christ to a Husband, and the true believer to a Wife, and they bring forth fruit accordingly.

2. Professors of Religion cannot be married to both these Husbands at the same time ; the Law cannot have due benevolence from a Soul and Christ too at the same time ; the bond-woman, as the Apostle speaks in the Epistle to *Gal. 4.* must be cast out, or the free woman.

3. One of the Husbands are dead, therefore the woman, the soul, is free to marry to another. Because the Apostle would decline the odium of the *Jews* ; he doth not say the law as a Husband is dead, 'tis not dead to this day as a rule ; mark that, but we are dead to the law, saith he, and so are free to be married to another (*i. e.*) to Christ, that we should bring forth fruit unto God. See *Gal. in loc.* *Ne offenderet Ju-*

deos verbi asperitate, si dixisset legem esse mortuam.

4. He toucheth upon the final cause of this marriage, *Ne quod licentia quispiam carni suæ hoc prætextu indulgeat, Calv. ib.* and that is to bring forth fruit to God. The bond-woman brings forth Children, and the free-woman, the law brings forth and Christ brings forth ; but the Children of the bond-woman, and the Law as a Covenant of works must be cast forth, and the Children of the free-woman, and of the covenant of Grace must inherit ; such as are married to Christ bring forth fruit to God ; such as God loves, requires, and delights in, and will reward.

These two Husbands must not be taken into the same bed, (*i. e.*) Either you must cleave to the righteousness of the Law or of Christ ; now the *Galatians*, its manifest, would have made up a justification partly by works, and partly by Christ, and its likely the *Romans* too ; but this cannot be, saith *Paul*, you must be dead to the law, or you shall never have the love of a husband from Christ, that is, to have all that is in him, *Levit. 22. 12, 13.* The sacrifices were a type of Christ, the Priest and their children might eat of them, but not the Daughter if she was married and gone out of her Fathers house, but when a widow, and returned to her fathers house, she might eat of that holy bread ; so if we be married to the law, and it hath dominion over us, we are out of our Fathers house, and may not eat of the holy bread, but being dead to the Law, *Rom. 7. 4.* and diverted from our sins, as widows, we may come home to our Fathers house, and be partakers of holy things, *vide Weem. pt. 4. pag. 43.*

Now can ye say that ye are dead to the law ? that ye are married to Christ ? that as to justification ye account all your righteousnesses as filthy wrags ? *Isa. 64. 6.* Not only your righteous Acts, which seemed so to the eye of man, but yet had much of the Pharisaical Spirit in them, and were done upon bad ends, but those which were done in sincerity, upon good grounds, and

and upon holy designs, even such as filthy rags, so far are they from being an ornament, and justification. Filthy rags. 1. There's no beauty in them. 2. No use of them. 3. They have their defilements. *v. Annor. in loc.* filthy rags, or a clout of Sores.

Is Christ as a Husband?

1. What estimation have you of him? *Adam* was as all the world to *Eve*.

2. What subjection to him in his offices and dispensations?

3. What loyal affections to him, and leave all for him?

4. What expectation had you from him? As the Wife expects the Husband should be a covering to her, and justify her from all debts and actions whatever. Do ye expect the same from Christ, against all accusations of the law; are your affections loyal to him? *Levit. 21. 13, 14.* The High Priest was not to marry

1. A Divorced Woman, because it may be presumed she had been of ill behaviour; and the High Priest being a typical person, was not to be disgraced by one so near him, and then he could not have her just love.

2. Not a widow, for she might prove with child, and so bring in a strange seed unto the Priesthood, and then he could not have her first love.

3. Nor one defiled; because such a blot in his wife would stain his Function, and disgrace his Order, and then he could not have her whole love; but he must marry a virgin; to note, that Christs Spouse must be chaste, pure and holy before him in love. Is it thus with you? have you given Christ your whole heart, are your affections loyal to him? what delight have you in communion with him? what longings after the confirmations of the marriage?

3 Use. 3. *Use. Of Reproof*: For those that disregard the Lord our Righteousness, we may say, Father forgive them, they know not what they do; when they love not Jesus, but *Barrabas*; refusing the pearl of greater price. Truth is, we have no great sense of this kind of guilt; but drunkenness, &c. we acknowledge greatly.

sins, but this is in our eye but a little one ; good men
 have been near mistakes of this nature, to think great
 sins less than they were ; to instance in that about the
 Sabbath, in *Numb.* 15. 32, 35. mark that, *v.* 34. *They*;
 that is *Moses* and all the Congregation, *put him in ward*.
 Now, why so ? when God had expressly told them
 such a one was to be put to death, *Exod.* 32. 14. *R.*
 Some think 'twas because the manner of the death was
 not yet declared ; whether the prophaner of the Sab-
 bath should be stoned or strangled. 2. Others think
 'twas because many of the precepts of the Law were
 dispensed with while they were in the wilderness, as
 circumcision, sacrifices, heave-offerings, *Lev.* 15. 18.
 3. It may be he that gathered sticks was some indigent,
 and ignorant, as weak, as well as prophane, and covetous
 person, which they thought might extenuate his sin,
 and therefore they would put him in ward, till God
 had further declared his mind. Again, they that went
 out for Manna on the Sabbath were not punished ; now
 Gods answer was, all the congregation shall stone him
 with stones : Therefore you see that Gods thoughts
 about sin are not as mans thoughts ; therefore let no
 one say, what great matter is it, if we mind not so
 much the righteousness of Christ, in case we live well
 and keep our selves from great pollutions. Let me add ;
 Ministers must divide and apply the word aright, pro-
 mises to whom promises belong, and threatnings to
 whom threatnings belong ; every one must have his
 portion, *Deut.* 17. 18. as it was in transcribing the
 law, *And it shall be when he sitteth upon the throne of his*
kingdom, that he shall write a copy of this law in a book.
Mark. 1. What the King was to write ; a copy of this
 law, or *Δευτερονόμιον*, which is the very title of this
 fifth book of *Moses* ; and *Deuteronomy*, signifies in Greek
 second law, and it is indeed the repetition of the
 former laws, with their explication, and addition of
 new ones. Now the *Jews* say, he was to write two
 copies, one to carry about with him, and the other to
 lay up in the Treasury, or in his House ; that when he
 was

was absent, his family might not be without it ; and 'twere well, if when at any time by temptation we lose the law, if we could recover it again. Q. *Why ?* R. He wrote this rather than any other part of the law, because it is a compendium of the whole law, and all things concerning the King are set down in it. In the other books there are many things and histories which concern the Priest, and belong not to the King, therefore he wrote them not. By this we may see, that every one, from the highest to the lowest, must take that part of Gods word which most concerns him, whether precepts, promises, or threatnings : And now I pass to reproof.

Now we shall proceed more distinctly to convince persons of their sin ; and then of their misery, in refusing the Lord our Righteousness. Their sin is aggravated,

1. From the object ; for all offences are measured by the object or person against whom they are committed . 'Tis Christ, the Lord of life and glory, that is despised by the prophane, *John 5. 40.* Ye will not come unto me that ye may have life : A small offence against a King is Treason ; *Me*, the wonder of heaven and earth, beloved of the Father, the only door of hope, the Saviour of the world : *Me*, who laid aside my glory, and clothed my self with flesh, and took upon me the form of a servant, and am ready to lose every drop of my blood I have, for ye. Ye will not come unto me that ye may have Life.

Life ; though there be no such other (*Me*) in the world, and tho they may have life for coming ; tho they be condemned they will not be beholding to me for their pardon ; though wounded, even unto death, not to my sovereign balsom ; tho ready to perish with hunger, they will not come unto me for the bread of life, *Isa. 26. 11.* When thy hand is lifted up they will not see, (that is) tho lifted up in national punishments, oeconomicall, and personal judgments ; they will not see, not consider, not return, not repent, tho his hand

be lifted up ready to smite and cut them off; yet till the fatal blow is given, they will not see, and then 'tis too late; but they shall see and be confounded. They will not see though never so much favour be shewed to the wicked, v. 10. They that will not see Gods works to give him glory, shall be made to see them to their own confusion.

2. From the subject; the more of the will in evil, the worse is the evil. *Will not*; notwithstanding all my patience, kindness, condescension, and frequent importunities, they will not, their hearts are set upon it; their wilfulness of their impenitency and unbelief, was the venom and malignity of their wickedness.

Heb. 10. 26. with *Numb. 15. 30, 31.* That doth ought presumptuously; there was a sacrifice for sins of ignorance and infirmities, which do not exclude knowledge; but no attonement for wilful offenders, for presumptuous sinners; that which is rendered presumptuously, is after the *Hebrew*, *elata manu*, with a high hand; which imports,

1. To do a thing with great intention of mind; so God brought *Israel* out of *Egypt* with a high hand.

2. It notes great confidence, that no difficulty shall be insuperable, a daring of God.

3. Pride and impudence; *Onkilos* in *Chaldee* expounds it, with an uncovered head, as not being ashamed; for in case of shame and sorrow the *Jews* were wont to cover the head.

2. That soul shall be cut off; because he reproacheth the Lord, because he made as if,

1. He were an ignorant God, and did not know his wickedness.

2. A careless God, that would not.

3. An impotent God, that could not punish his rebellion.

'Tis pain and grief to him to correct his people; but 'tis ease, joy, and delight to chastise the impenitent; he will laugh at their calamity—— God will ease himself of such, *Isa. 1. 24.* because they had wearied him before,

fore, *Amos* 2. 13. pressed as a cart which is long a loading, but breaks of a sudden. God comforts himself; *Hebrew*, I will ease or comfort my self, as it were, in their destruction; he hungers and thirsts after it, he goes to vengeance against presumptuous sinners as to a feast. Let men delight themselves in their wilful sins as much as they will; God will delight himself as much in their destruction. Thus much for the aggravation of the sin. Now we pass on to the aggravation of the misery of such. Contemners of Christ will not like their own choice long, *Psal.* 36. 1, 2. their sin will be hateful. 1. Their profession may speak much knowledge of God, and much fear of God. And 2. Their transgression and trade in it, speaks another thing in their heart, if not in theirs. 3. They will cease to flatter themselves when once the Lord shall find out their sin and shew them in the punishment how hateful 'tis to him.

1. The Law will come upon him with its curse that calls for righteousness or vengeance. *Gal.* 3. 10. with *Deut.* 27. 26. It was delivered with thundering and lightening, how then will it be required? the Patriarchs and Prophets were amazed when God appeared only *Moses* excepted; yet *Moses* trembled, the Mount and the people trembled; *Moses* that never trembled before.

1. The law requires personal obedience, every one for himself.

2. Perpetual, continual obedience.

3. Universal in all things.

The Sanction, *Amen*, which was to ratify the curse against themselves, and withall to teach them to look out of themselves, as well as sins, and look after him in whom all the promises are, yea, and *Amen*: Because in the law all the curses are *Amen*. The children of the free-woman stood upon Mount *Gerizim*, the Mount of Blessings; but the children of the bond-woman, the most part, stood upon Mount *Ebal*, the Mount of Cursing; which shall be cast out of the inheritance

and shall not inherit with the children of the free-woman.

2. The Gospel will come upon him with its curse, for despising that righteousness, which the wisdom and love of God had prepared, and offered year after year.

2. Here is reproof for such as set up their own righteousness against Christs; that honour him as their Lord, but accept him not as their Righteousness; which is as much the fault of Christians now, as of the Jews of old, *Rom. 10. 3.*

Q. What is it to establish ones own righteousness?

R. 'Tis to bring it into the room and stead of Gods righteousness; to expect those offices and advantages from our own righteousness, which are to be had from Christ.

Q. What made them do so?

R. Ignorance. They had a zeal, and a zeal for God; righteousness they must have, and being ignorant of Gods righteousness, they go about to establish their own; they were ignorant of the holiness and righteousness of Gods nature, of the purity and spiritual obligation of Gods law, of the universal pollution of their own nature and life, and of the plenteous redemption which was in Christ, the Lord our Righteousness.

2. Pride and rebellion; they would not submit to the righteousness of God. Mark this, mans heart is not more disobedient to a precept than to a promise; 'twill rebel against Gods holy law for justification as well as for sanctification; man will not accept of Gods righteousness, when he hath graciously prepared it for him: God hath exalted Christ, and offers to bring man to heaven by him, and his righteousness; but he will not accept it on these terms, he will not submit to it whatever come of it.

Q. What danger is it in not submitting to Gods righteousness, and by establishing our own?

R. 1. There is much danger every way: 1. That which we account to be our righteousness, if we reject Christ, will make us to be abhorred, *Job 9. 31. My own righteousness shall abhor me.*

1. *Job*

1. *Job* speaks in the former verse, of the greatest humane endeavours to make the soul pure in the sight of God, which yet he concludes to be utterly ineffectual and insufficient.

2. Mans actions and works, whether good or evil are set forth in Scripture by clothing and garments; as *they came in sheeps clothing, or, they have white garments washed in the blood of the lamb.* So that when *Job* speaks of his own cloaths, he means his natural or moral clothing, his own works of righteousness according to the law, *Luke 19. 4.* Now,

3. *Job* says his own cloaths will abhor him, or as 'tis in the margent, make me to be abhorred. God will it seems abhor all mans righteousness if he go about to establish it, as he doth abhor his evil actions; he would be as ter his Washings, in Gods sight, as one plunged in a ditch; that which he thought would commend him to Gods love, would provoke his anger: O how sad is it with us, when all our duties and good works are Snares, and our offerings memorials *Numb. 5. 18*

R. 2. Their works and duties and performance will be a snare, the danger of eternal perdition, *Numb. 5. 18.* The offering of the Pharisee and justiciary is like the offering of a woman suspected of Adultery, her offering is called *oblatio recordationis*, the offering of memorial; in all other sacrifices the iniquity was purged, and forgot, but in this the wrong is remembered. There was no Oil, that betokned mercy, softness and tenderness, no incense that gave a sweet savour, to note, that her works were loathsome before God. Christ instead of being their Saviour, becomes stumbling stone, *Rom. 9. 33.* a stone of Stumbling. God will not suffer man to lay a stumbling block before the blind, *Levit. 19. 14.* Tho the blind cannot see the designs of evil, God doth, and would have us keep up his fear when no eye sees, because of the rejecting of Christ. They fall, but whether? Man fell in the first *Adam*, the second *Adam* makes their fall greater

greater, their pit shall have no bottom, they shall fall and rise no more: Salvation cannot save them, nay, Salvation ruins them, it had been good for them that Christ had never been born; Christ makes their Hell more severe, more hellish. 2. Cor. 2. 15. *We are unto God, says Paul, a sweet savour of Christ in them that perish*, because we are the savour of death unto death to them, as if their brimstone did ascend like incense, their eternal fires are like his own Altar fires to him: God is well pleased with mans damnation if he will have it so; yet I say, when they make themselves blind, God will lay a stone of Stumbling before them, and not only so but a rock of offence; a man may stumble and fall and rise again, therefore 'tis added, Christ shall be a rock of offence, such as coming in his way he cannot avoid, no more than he is able to remove a rock out of its place; 2 Cor. 2. 15. *Sweet savour*. As the same light of the Sun offends weak and sore eyes, but delights strong eyes, and as the same Star is to some $\phi\omega\sigma\phi\omega\varsigma$, and brings day, and to others $\epsilon\sigma\pi\epsilon\varsigma$, and brings night and darkness; so Christ; some smell and taste life in Christ and in his Gospel, others smell and taste death in Christ and in his Gospel; Christ is in a sort like the water of jealousy. Numb. 5. 27, 28. Either it did promote conception, or it made the belly swell, and the thigh to rot. If she were guiltless, then if she were wont to bring forth with much pain, she should have little pain; if females before, now males, as the Jews say.

Psal. 7. 16. Let his iniquity return upon his own head. As under the law when a man confessed his sins, all the guilt was laid upon the head of the sacrifice, and the sacrifice died for the offender, but if a man continue an obstinate sinner, that guilt return'd upon his own head; the Lord would not hold him guiltless, but cause the sinner to die for it.

Under the law also there was this ceremony; when one was put to death, those who had witnessed against the guilty person that was to die, were wont to lay their

their hands upon him, to signify that thereby they devolved all the guilt upon his own head, and that he was to die for his own fault.

The Lord will not suffer one man to curse another, *Levit. 19. 14.* *Not curse the deaf, tho the deaf hear not, God doth;* yet he commands the law to curse the impenitent and disobedient.

Under the Gospel Christ was made sin, and a curse for us; but if we reject him, the curse will return upon our own heads, as *1. Cor. 16. 22.* *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* *Anathema*

1. Here is a *Meiosis*, less is said than is intended. If he love not, that is, either above all, or not at all, reject, despise, as a wicked man in the highest degree, is said to be a son of *Belial*, (*i. e.*) without God. *Jacob* is said to hate *Leah*, because he loved *Rachel* better, yet he loved *Leah*.

2. *Anathema Maranatha*, some names are so full of mercy, that they are not *Englished*, as *Sabboth*, *Emanuel*, *Halelujah*; this so full of the curse, a curse in two Languages, as the inscription on the Cross was in three, to note that Christ was the Saviour of all that come to him.

The *Amalekites* curse was worse than any other, *Exod. 17. 16.* with *Deut. 27. 17.*

1. Their sin was to watch for an advantage of cruelty.

2. Their punishment was that *Cherem* in the first book that was ever written. *v. 14.*

3. How did it take place? God took away the Kingdom from *Saul*, because he spared them; then *Haman* and his posterity was rooted out in *Hesters* time, but which above all, whereas there were seven Nations to be destroyed out of *Canaan*, and others that were under the curse, yet there came some good men of their posterities, from *Esau* came *Job*, as 'tis thought, from the *Canaanites* *Rahab*, from the *Hittites* *Urijah*, from the *Jebusites* *Arauna*, from the *Moabites*,

Moabites *Ruth*, and from *Ham*, *Ebedmelech*, the Blackmore, *Jer.* 38. 7. but no holy man came of the posterity of *Amalekites*, because the Lord had made them a *Cherem*, a curse for ever; 'twas the barren fig-trees curse, never more to bear fruit: *Anamatha Maranatha*, that is to say, our Lord cometh. The curse is in two Languages, *Greek* and *Syriack*, To shew that men of all Nations are accursed that love not Christ. It was a word in the greatest excommunication among the Christians, whereby was implied, that they summoned the excommunicated before the dreadful tribunal at the last coming of the Son of God; others, let him be accursed to his dying day, and from thence to the coming of our Lord, and so eternally.

H. b. 10. 28, 29, 30. *He that despised Moses— died without mercy—*

Q. *What is it to trample?*

R. Two things. 1. An utter contempt; we tread upon vile things, base things, mire in the Streets; Christs enemies, *Scabellum suum*, his foot-stool. 2. A full victory; as *Josuahs* Captains set their feet on the necks of the *Canaanitish* Kings when they had subdued them; so the promise is, that the Saints should tread upon the Serpent— so that it notes a base contempt of Christ, and a supposed victory over him; they are not only without love for him, but also without fear of him.

Q. 2. *What can be worse than to die without mercy?*

R. 'Tis one thing to die under the law without mercy, and an other thing to die under the gospel without mercy; the condemnation of the Law was a merciful condemnation to the Gospel condemnation; the condemnation of the Gospel is the most merciless condemnation: Mercy it self will kindle the fire, and increase the torment, signified by red and black Horses, *Rev.* 6. 16. The heathen Princes could not bear the Lambs wrath. *Obs.* 1. Their sin against the Mediator. 2. The Lamb appeared to be angry. 3. The Lamb forbears not always; they had sinned against the

the Lamb, they had despised his love, afflicted his people, they could not look this Lamb in the face; their destruction came from his presence, as 2 *Thes.*

1. 9. *Everlasting destruction from the presence*—mark, 'tis from the presence— That which comforts others shall torment them; that which saves others, shall destroy them; their destruction is written in the face of God; every time they look upon him they shall read it, and every time he looks upon them he will let it forth; alas, they could never endure the presence of the Lord, they shall have their hearts desire, they shall not come into his presence, but their destruction shall go forth from his presence, and they shall see, and feel the glory of his power, (which they could never believe) brightning it self in their eternal destruction; the unbeliever shall never be able to hide himself from it, nor endure it; the Devil trains up all his Children to destruction that is everlasting.

Q. 3. What makes this gospel vengeance so terrible, and the punishment a sorer punishment?

R. The surprizes of it; when they thought themselves in covenant with death, and at an agreement with hell, that it would not hurt them, *Isa.* 28. 15. then shall their destruction come as— The Rulers of the City accounted themselves safe, and minded the threatnings of the Prophets no more than we do at this day; they thought if there were any danger towards them, 'twas from death and hell, but they had made sure there; they feared no more hurt from them, than a man doth from those that are in covenant with him, and are at a perfect agreement: Some say, they being Idolaters, were wont to sacrifice to *Pluto*, *Fatun*, *Atropos*, the supposed infernal deities; if such a scourge as would overflow all, yet they should stand upon dry ground, as with *Sodom* when the Sun shined, *Gen.* 19. 23 and with the old world when the flood came, *Gen.* 7.

11. In the second month, (*i. e.*) in *April* with us, as some conceive, as with *Jerusalem* at the Passover; with *Babylon*, *Rev.* 18. 10. *In one hour is thy judgment come.*

2. The

2. The insufferableness of it, as well as its duration, *Ezek. 4. 5. I have laid upon thee the years of their iniquity*— In *Zedekiah's* time the captivity of *Babylon* was: Now from *Solomon's* time in which Idolatry began, were expired three hundred and ninety years, to the captivity; so that God visited all the Idolatry of former ages, upon that wherein *Jeremiah* lived; so that as the Idolaters of former times, were not in so miserable a condition, as those that lived in the *Prophets* time; so those despisers of the Gospel were not in so bad a condition as those that live now; for God may visit sins of former times upon us. Three woes in the Gospel curse, *Rev. 8. 13.* More tolerable for *Sodom*, *Mat. 11. 24.*

Q. *How did it fare with Sodom?*

R. Never people went out of the world with such characters of divine vengeance upon them as they did; God rained upon them fire and brimstone from Heaven; as they had sinned against nature, so the course of nature was inverted to punish them; the pains of Hell came down from Heaven upon them; fire, that descends and burns, and rain doth not quench. Their destruction is made use of as a figure to represent the destruction of the damned, who are tormented with fire and brimstone. *Jude v. 7.* speaking of it saith, they suffer the vengeance of eternal fire. 'Tis some question why it is called eternal fire. R. 1. because it was never built up since; other Cities are burnt down, and then builded up again. *Sodom* was condemned to eternal desolation. 2. A type of it. 3. As the *Sodomites* were carried by that dreadful shower of fire and brimstone, into eternal fire, by fire on Earth to fire in Hell.

Use 4. Of *Exhortation*, wherein I am to entreat, and excite you to accept of Christ for the Lord your righteousness.

Motives.

1. A righteousness we must have; there is a necessity for it, we can never be saved without it, and there-

fore give me leave to be earnest with you in this matter. Ministers must be so in these things, or they shall never answer it to Christ, as *Deut. 25. 9—5.*

1. The first-born in *Israel* was a type of Christ, he had extraordinary duties upon him, as to be *Golbaddrem*, and he had extraordinary privileges, he had the double portion of goods of his Father, and the inheritance of his Lands, and moreover this privilege that if he died without Children, his brother was to raise up seed unto him, which was called after the name of the elder brother.

2. Though to have a posterity and a name in *Israel* were under the law accounted for a great blessing, yet to be the Father of Christ according to the flesh, and to have the name of Christ continued in the Church was a far greater, *Psal. 72. 17. Coram sole filiabitur nomen eius per successionem filiorum.* The Sun shall as soon fail as Christs seed; when the Church was at the worst, the witnesses were so too. As *Abraham* received his Son from the dead in a figure, when the woman was dead, and when he was dead on the Altar; so will Christ receive his Sons too; one may think his seed will fail, but it will not.

3. Consider the usage of such as refused to raise up seed to the elder brother, wherein ye will see in a figure what the condition of these Ministers shall be, that have no care to keep up the name of Christ in the World.

4. His shoe was taken from off his foot by the widow, in the presence of the Judges of *Israel*; besides that disalciation upon a religious account, there was that disalciation which was called, *Firmatoria*, upon the alienation of Lands, whereby the Seller in delivering up of the shoe, acknowledged, that he had no more right to tread upon that Land; and that disalciation also which is called *dedecora*, tending to disgrace; as when the widow took off the shoe from the Husbands younger brother, there was an intimation, that he deserved to go bare-foot all his days, and

that there should be kept a memorial of his unworthiness, in refusing to keep up his eldest brothers name, to his perpetual disgrace.

2. She spits in his face, or before his face, in contempt and defiance of him, in the presence of the Princes of the Land, in the most solemn Assembly, which is recounted a wonderful indignity in all; and hereby we may see, what shame and confusion will befall wicked unprofitable Ministers in the day of the Lord; when he shall come with all his Angels, that refused to raise up seed to their elder brother, and to keep up the name of Christ in their generation; Christ will spit in their face. *Paul* might well say, *Væ mihi si non evangelizavero*, wo unto me if I preach not the Gospel, 1. Cor. 9. 16. with Gen. 34. 2, 3. where the elder Servant that fetched a wife for *Isaac*, was brought under an oath or curse if he were not faithful in his undertaking or trust.

1. *Rebekah* a type of the Church, as *Isaac* was of Christ; she was of his kindred, wooed by a Servant, and left all for *Isaac*.

2. The Servants name was *Eliezar*, (i.e.) Heb. Gods helper. 1. Cor. 3. 9. Gen. 15. 2.

3. The danger of neglect in *Eliezar*, he was brought under an oath, c. 24. Nothing could secure him against the curse, but *Rebekahs* refusal; at this day when a *Jew* takes an oath, the curse of the Law against such as forswear themselves is pronounced, and the *Jew* saith, Amen, Amen.

And therefore knowing the terrour of the Lord, we cannot but beseech you for Gods sake, and in Christs stead, to accept of him, as the Lord your righteousness.

Knowing the terrors—

Q. *How*. R. Not by experience, for the terrible day was to come; but by instruction, he knew by inward teaching, that it would be a black day to the impenitent; he knew the terrour of the Lord would be most terrible; they that knew it now, and have a

ense of it now, shall not feel it hereafter ; but they that will not know any thing of it now, must and shall lye under it for ever : If when the terrours of God fall upon a good man, such as *Job*, and they cannot bear them for a few months, but fall to cursing the day of their birth ; what will the sinners and ungodly do, when the terrours of the Lord shall come as an armed man against them ?

Q. But why manifested unto God ?

R. Paul was aspersed in his Ministry ; the *Corinthians* were going after false teachers, had almost lost all good opinion of *Paul* ; but well, saith he, we are manifest unto God, (*i. e.*) God knows that in the integrity of our souls we have preached the Gospel unto you, and we trust are also made manifest unto your consciences, (*i. e.*) God will witness to our integrity, and it may be to your consciences too, if you would let them speak out ; however take the exhortation as ye will ; knowing the terrors of the Lord we must beseech ; a righteousness we must have, or there is no appearing comfortably before the Lord at an ordinance, or at his judgment seat. We oft say, lets go and pray, or hear, or read ; but who says, where is the righteousness that I must put on, or I shall never be accepted ; we run to the feast, and consider not to put on the wedding garment, *Psal. 11. 7. The righteous Lord loveth righteousness.*

1. The Lord is righteous in his nature, government, laws, and in all his works, rewarding some, punishing others ; and in all his relations too, as a Judge, so he is a righteous Judge ; as a Father, a righteous Father ; as a Husband, so he is a righteous Husband.

2. He loveth righteousness, his countenance doth behold the upright : The *Hebrew* word for love, signifies vehemently, and greatly to love ; 'tis rendered by the seventy, by ἀγαπάω not φιλέω, which notes ones resting, and being satisfied in ones love, as Christ is called, ἀγάπητος ὁ Θεός.

1. The object of righteousness; the abstract is put for the concrete, after the *Hebrew* manner; the Lord loves a righteous man or woman, and tis in the plural number righteousnesses, to shew that he only is righteous, who hath all the parts and kinds of righteousness in himself, or in his surety.

2. He loves, (*i. e.*) hath a special love to such; he will give them everlasting happiness and life. His countenance doth behold the upright; God loves to look upon them, and no others. But there are two readings.

1. *The upright shall see thy face.* In the former verse, he speaks what the wicked should see, but this is the character of the glory to come, called the beatifical vision.

2. Or, their face, (*i. e.*) of the just and upright shall see him righteous: Now the Saints are apt to think, that Gods dispensations are not equal; that he is too severe to his friends, and too indulgent to his enemies; but after a while they shall see that the Lord is righteous, in punishing those here, which he intends to reward for ever; and in sparing those now, which he intends to punish eternally.

This meditation about Gods righteousness, was *David's* support in all his great troubles, 'twas like his harp, wherewith he drove away the evil spirit from *Saul*, so we find, *v. 1. In the Lord put I my trust; how say ye to my soul, flee as a bird to the mountains?* which notes the extream danger they supposed he was in; like a poor bird driven from her nest, that must hide her self for safety in the rocks and mountains, and desolate places, *1 Sam. 26. 20. As a Partridge in the mountains.* 1. He was inoffensive as a Partridge. 2. He was hunted after by those of the best quality. 3. They made it their recreation and delight, and it would be as a feast to them to overtake and destroy him; yet in this doleful condition, he takes comfort, that the Lord was righteous, and that he loved righteousness. Ah friends, 'tis impossible we should ever take com-

fort when an hour of trouble comes, as 'tis coming, unless we be found righteous persons, which none can be, unless they be found in Christ.

Only the pure in heart are blessed, *Mat. 5. 8.* they shall see God : We measure professors by what appears ; but God measures men as their hearts are, so are they ; if the heart be bad, they are so ; and if the heart be good, they are so ; as all evil proceeds from the heart, so all good too : The heart is the fountain, if that be pure, the streams are sweet ; if that be not pure, the streams are bitter. Now note two things.

1. The pure ones seem to be the most miserable of any ; they are much in lamentation, much in exclamation, because of their own and others impurity ; they are continually vexed with the filthy conversation of those about them.

2. They are pronounced blessed ; God judgeth not as man doth, they are at present in a blessed state, their path leads to true blessedness, and they shall be blessed, for they shall see God ; others shall see God to compleat their misery, these to compleat their happiness. It denotes two things.

1. A capacitating of the eye and soul, which now is weak ; 'tis little, it can see, or enjoy of God only in a glass, *Exod. 33. 12, 20. Thou canst not see my face—and live ;* its manifest *Moses* was Gods Favorite, *v. 17.* God knew him by name ; he knows not the wicked ; but as we know a familiar friend by his name, so God knew *Moses* : Moreover in *Moses*'s name there was a *Memorandum* of his former mercy, when *Drawn* out of the waters, so *Moses* signifies ; and tho he was fitted to converse with God forty days together, yet not to see his glory.

2. A perfect satisfaction of the soul in seeing him ; who will then have laid aside that veil, which now our condition makes him hide himself with : When we are to die, we do not need Riches or Friends, only Righteousness.

2. As there is a necessity, that we must have a Righteousness,

confusion, because the Lord loves it ; so there is a necessity that we make sure of Christ, because there is no other, *Heb. 13.8. Jesus Christ the same yesterday, and to day, and for ever.* Yesterday, (*i. e.*) under the Law; to day, that is, under the Gospel; the only atonement yesterday, under the Law, to day, under the Gospel. In the midst of his pains upon the Cross, he gave the Thief an assurance of Heaven, *And for ever ; (i. e.)* now he is in his glory, his heart is the same ; as Joseph in his honour could say with tears, *I am Joseph your Brother : So that there never will be any other Saviour, there never was but one Christ, nor never will be ; the Christ was, and is, and will be still the same.* The Ark was a famous type of Christ under the Law ; now there never was but one Ark, *1 Kings 7. 48, 49. And Solomon made all the vessels that pertained to the house — (i. e.)* he made them all new ; new Altar, new Table, new Candelsticks, but not a new Ark ; because it bore a glorious representation of Christ. The Ark a type of Christ.

1. Its called *Arca*, a chest or coffer ; in a chest we put our treasure, and there our hearts are : The Father placed all his treasures in Christ, who was the Son of his love.

2. It was overlaid with Gold, within and without, as well as made of precious Wood ; which noted the superlative Glory of Christ, who was every way glorious, *Exod. 25. 11.*

3. It had Rings of Gold, and Bars, for the carrying of it about ; to note, that Christ, and all the treasures of God in him, are to be preached from place to place, as the Church and Gospel removes.

4. It was the place where God manifested his presence, he dwelt between the Cherubins of the Ark ; there was the Mercy Seat, and the Saints highly esteemed the Ark ; for they knew where the Ark went, the Blessing went ; so is Christ highly esteemed by the Saints ; where Christ is, God is ; and where Christ abides, the Blessing abides : 'twas the Ark which overthrew the Walls of *Jerico*, and that pull'd down *Dagon*, the

Idol of the *Philistines*; so it is Christ that pulls down every Idol where he comes.

5. After the Ark had removed up and down, from place to place, a long time, at length a place of rest was found for it in *Solomon's Temple*; so Christ, after his many troubles and travels in this world, entred into his rest, and is now sat down at the right hand of the Father, in Heaven, who is one and the same, yesterday, to day, and for ever. *Acts 4. 12. Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved.* As there was but one brazen Serpent erected in the Wilderness to heal those that were stung by the fiery Serpents, that were among them, for all the forty years they were in the Wilderness; so there is but one Christ, whom God hath exalted to heal all such as are stung by Sin, Satan, and the Curse of the Law, that will be perswaded to look up to him.

3. Our Lord Christ is most willing to bestow his Righteousness upon us; he lamented, and wept over the infidelity of *Jerusalem*; his Ministry, and his Apostles waited on them. Mark these last words of Christ after his Resurrection, and before his Ascension, *Luke 24. 46. And thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* At *Jerusalem*? What, where he had been a very few days before crucified? Yes, 'tis so; tho one would have thought, he would have excepted that place from all others, and have charged them to have passed it by, or to have contented themselves with that last of all: But O the depth of his dear love; he will have them begin there, they must have the offer of the first fruits and benefits of his death, who were the Actors in it; and then v. 50, 51. as he led them to *Bethany*, (i.e.) the House of Affliction, sad parting with Christ, he lift up his hand and blessed them; in *Bethany* we receive the Blessing commonly; and while he blessed them, lifting up his hand, as 'twere expressing

sing

sing that Blessings come from above, and that he was going to the place of Blessing, he parted from them. The Holy Ghost lays some Emphasis upon his blessing them at parting, as tho there were some mystery in it: This Benediction was reserved for Christs last act before he went to Heaven; and as is noted by a great Divine, his meaning was to bless them, as God blessed Adam and Eve, bidding them increase and multiply; and so blessing all mankind that were to come of them: Thus Christ in blessing his Disciples, doth bless all those that afterwards should believe in his name thro their Ministry.

And this may further appear by considering.

1. The designation of Christ to this work; he was sent into the world for this very end, *John* 6. 38, 39.

Obj. Did Christ come then unwillingly?

Ans. No; this only shews that the Father is as willing to have sinners saved, as his Son; and that Christ came into the World to please the Father as well as to save sinners. But mark,

1. The Salvation of sinners, such as were given to him, was his Fathers business and work, the Fathers heart and will was first in it; the first motion about it was the Fathers, and therefore *John* 10. 17, 18. Christ speaks as tho the Father would not love him; if he should refuse to lay down his life for his flock; 'twas his Fathers command; a command is a mans will peremptorily expressed, so as there must be a breach if it be not fulfilled; Christ had a command,

1. To lay down his life for his Sheep, which he did and afterwards took it up again.

2. To receive all comers.

3. To lose none that were given to him.

Now these two things concern him now he is in glory.

This commandment of laying down his life, was like to that *praeceptum symbolicum* of Adam about the forbidden fruit; 'twas a symbol, tryal, and sign of his obedience to God in all other things, such was this to

Christ, as tho God would not love him, if he would not die for sinners, and as tho he would love him the better for loving of, and dying for sinners; it pleased him so well to have the Salvation of sinners carried on.

2. Christ must be accountable for every soul that the Father hath given him to keep, *Heb. 2. 13. Behold I and the Children which God hath given me*, and Christ as you may be assured will make up his accounts with joy. Behold, behold—— when about five thousand of his followers, *John 6. 10.* were forsaking of Christ, insomuch that he turned to his Apostles and asked whether they also would leave him, *v. 66, 67.* he doth as it were satisfy himself, and quiet his Apostles with this, that tho they fell from him by hundreds and thousands, yet all that the Father had given to him should come, &c. It cannot be thought, but that if so glorious a person, came so long a Journey, be furnished every way for the work, but that he would accomplish it, and not lose his labour; and then having gone through the hardest part of it, in suffering and dying, in paying our ransom, satisfying our debts, and making a purchase of Grace and Glory, Can we think he is unwilling to pardon, receive to mercy, and give Grace and Glory?

2. The Covenant that passed between the Father and the Son about the Salvation of sinners; which we have in *Isa. 49. 1——7.* Where note.

1. The preface, requiring attention, *v. 1.* all people far and near are invited to observe the Mysteries and Grace of this prophesie; whether *Jews* or *Gentiles*, all must hearken to it as their great concern.

2. Christs commission, as *Josiah* and *Cyrus* were spoken of long before they were born, *v. 1.* The Lord hath called me; he was called as *Araon* by God, *Heb.*

5. 15.

Q. But how was Aaron called?

Resp. *Numb. 17. 1——9.* Where we have the decision of a great controversie, who should be the Lords Priest, by the budding and blossoming of a dry withered rod, *v. 8.*

1. All

1. All the Princes of the Tribes were to bring their several rods with their names written upon them, and if the Prince of the Tribe were rejected, the whole Tribe was rejected.

2. *Aaron* took not his brothers rod, by which all the miracles had been wrought ; the rest of the Tribes might have excepted against that rod : But this rod was a dry common rod, like the rest which the Princes brought.

3. The decision was made by the budding of *Aaron's* rod.

4. God will not have every man to meddle in this Calling that may think themselves fit for it ; Kings may not challenge the prerogative of this office, as we see in the case of *Uriah* 2. *Chron.* 26. 19.

5. *Aaron* had something to shew for his calling, the Lord had made his rod to bud. *Dathan* and *Abiram* contended for the priesthood, because they were of the posterity of *Reuben* the eldest brother ; and *Corah* thought it belong'd to him, because he was the eldest Son of *Levi* ; but their rods did not bud, only *Aaron's*. *Aaron* was called from heaven by the Lord, so was *Christ* ; that rod was a notable type of *Christ* ; by its miraculous buds, blossoms, and almonds, the high priesthood was discovered ; and so by *Christ's* miraculous works, and powerful ministry, by his death, resurrection, and ascension, and gifts which he gave to his Apostles, it was manifested, that tho he were like a plant springing out of a dry ground, that he was called of God, sealed by the Father, and anointed to his mediatory office ; now as *Christ* was called as *Aaron*, so sealed, *John* 6. 27.

Christ's vocation is brought in by way of Antithesis too, and preference above *Aaron* ; *Aaron* was called to a priesthood of types, signs and shadows, which endured but for a while ; but *Christ* was called to a true substantial priesthood, which changed not, but continued for ever after the Order of *Melchisedec*. And then the Rod was laid up before the Testimony, v. 10. as *Christ*

Christ after his miraculous works entered into glory.

Q. But why did the Lord choose the Almond Rod ?

R. Because it flourisheth first, before other Trees; the Lord liketh those to be his Ministers, who begin to blossom from their youth, *Weem.* part 4. p. 183. which was excellently typed in *Jer.* 1. 11. *What seest thou Jeremiah ? I see an Almond Rod; this figured Jeremiah's calling ; as the Almond Rod blossometh first, so Jeremiah was called from his infancy ; and as the Almond Tree flourisheth first, so the Lord was to bring his judgments quickly upon that people, which he pronounced by Jeremiah.*

Happy are those that can say with the Church, *Cant.* 7. 13. *Omnes fructus servavi tibi*, new fruit, and old fruit, all the fruit of the youth, and all the fruit of old age too, that have always devoted themselves to God, that have fruit for Christ in the field where the Mandrakes are ; and in the gates of their houses too.

3. Christ's accomplishments and qualifications for his calling ; 2 *Sam.* 1. 22. *v. 2. Psal.* 45. 5. He hath made my mouth like a sharp Sword ; his word is more powerful to subdue unto obedience, and to destroy all opposers, than a choice arrow to flee far and pierce deep, or a polished shaft to wound at a distance ; as a sword (say some) to the Jewish Nation at hand, and as a shaft for Gentiles that were afar off.

4. The encouragement which Christ hath from the Father to this work, *v. 3.* he said unto me—— where God offers Christ all the Elect of Israel.

5. Christ's seeming dislike of what was offered, therewith Christ seems not contented ; the Jews being an obstinate people, few of them would come in to him ; so he complains, *v. 4.* He should labour in vain, if he had no other recompence, *v. Th. Goodwin.* Yet seeing the Father's heart was so much upon it, he would do it, knowing that his work was with the Lord.

6. The Father's further offer, to give Christ satisfaction for dying, *v. 5, 6. Thou shalt be a light to the Gentiles, and salvation to the end of the earth ; as Isa.* 35.

5. 6.

1. Eyes

1. Eyes opened, (*i.e.*) to see the mysteries of the Gospel, and beauty of Holiness.

2. Ears unstopped, (*i.e.*) obediently to hearken to the Will of God, as 'tis revealed by the Ministry.

3. The lame to leap as an Hart, (*i.e.*) to walk strongly, constantly, cheerfully.

4. The Tongue of the dumb sing, (*i.e.*) publish joyfully the high praises of God, who hath done such good things for them.

The reason of all such wonderful things follows; for in the Wilde ness shall waters break out, (*i.e.*) those streams shall have a healing vertue; which refers to the effusion of the spirit; such a Salvation was Christ in the letter, and in the mystery.

Jonah was a great type of Christ in this thing; as *Mat.* 12. 39. his name signifies a Dove; the Dove rested upon Christ: He freely offered himself to death when the storm was. So Christ saith, no man took away his life from him, he laid it down; and then *Jonah* lay three days in the Whales Belly, and Christ in the Grave; and then, as *Jonah* after his Resurrection, went and preached to the *Gentiles* and *Ninevites*, whereby they were saved from a temporal destruction; so Christ after his Resurrection, sent forth his holy Apostles to preach repentance to all Nations, to save them from eternal perdition.

3. Our Lord hath told us once and again, that he took our nature upon him on purpose to save our souls, and that he came to seek, and save that which was lost; so he tells us, that he had no other end in dying, than that sinners might live in Heaven; as *John* 12. 23, 24. *Jesus saith, the hour is come wherein the son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground—* When a corn of Wheat falls to the ground and dies, the death of it is to be considered two ways.

1. When the seminal power and virtue of it is quite extinct, as the seed which falls in the high way, then it never yields blade or ear without a miracle, because it hath undergone a total death.

2. When there remains in a grain of Wheat, now dead but in part, an active principle of life, as in seed sown in good ground, which retains a natural and radical balsom in it, which recals and raiseth it up to life, and multiplies it to a great increase of fruit; and thus Christ was to fall to the ground and die, and rise again, and to bring forth a seed like unto himself,

Corn before its sown is,

First, Threshed and winnowed; so did the Jews make long furrows upon Christs body with their rods and scourges; as *John 19. 1. Then Pilate took Jesus and scourged him; (i. e.)* Pilate did it by his under Officers; but the evil we command others to do, God placeth to our account; now because this scourging of Christ is brought with a *therefore*, its thought that *Pilot* commanded Christ to be scourged to move compassion in the Jews, that they might be willing to release him; but Christ was become vile in their eyes. Here mark a difference between Christs sufferings and his peoples.

Deut. 25. 23. When the Jews were scourged, 1. The Judge stood by to number the stripes, that they should not exceed. 2. The Jew that was scourged was not to be made vile in the eyes of the Judges and others, and they were accounted Brethren still. God observes what his people suffer, and then their sufferings make them not vile in his eyes; but when Christ was scourged he was made vile, *Barabbas* was preferred before him: thus was Christ threshed and winnowed: No sorrow was like his sorrow.

Secondly, The Corn when 'tis sown seems to be lost and dead, but is not; *his flesh did not see corruption as Acts 2. 31.* When he was in a *State*. (i. e.) the common state of the dead; the body of Christ was buried, but it was not corrupted; our Lord made haste out of the house of the dead, he rose early upon the third day, before death could send forth his army of worms to consume his flesh. Christ would give no advantage to death, to teach us to hasten out of death, and darkness,

ness, and the common places of corruption. Thus you see, this holy one was scourged, threshed, and sown, and fell into the earth as a grain of Wheat. Mark,

1. Christ was not willing to abide alone in heaven.

2. That he died on purpose that he might not abide in heaven alone, but that sinners might sit there with him, and behold his glory.

3. Christs seed must be like him, as one corn of wheat is like another ; but we are too green.

4. The Salvation of sinners, and the enjoyment of Saints in heaven and glory, was that which supported Christ against all the terrours of his painful, shameful, accursed death ; he was to fall and die as a corn of wheat. *Frumentum si servas perdis, si seminas, renovas.* If corn be not sown, the crop is lost, but if sown there is an increase ; the death of Christ was as sowing of corn, which seeming lost, proves our greater advantage : Christ foresaw the harvest ; the Salvation of sinners was a harvest to him, and the joy of it was as the joy of harvest, 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners*—— Mark, first, how Paul came to know this, he was converted immediately by Christ from heaven, and after Christ had been many years in heaven, he took up his Apostle unto him, and there they were for a time together ; so that he speaks thus from Christs own mouth, as Acts 26. 16. *Send thee to the Gentiles*——

Then Secondly, that none might receive discouragement for coming to Christ, from the multitude or greatness of their sins ; Paul tells us two things. 1 What he had been, and was ; though Paul was now a convert, and a great Saint, yet he ranked himself among the greatest sinners, because his former life had been stained with the foul sins of blasphemy against Christ, and persecution of the professors of the Gospel. *I am chief.*

As in the description of the day of judgment, Math. 25. 37——The Saints are brought in, as not remembering

bring any of their good works; Lord when saw we thee an hungry——So doth Saint Paul here, occasionally revive the remembrance of all his sins; I was a blasphemer——and indeed under the law there was a particular institution to this purpose, *Deut. 26. 1, 5.* A Syrian ready to perish was my Father, and he went down into Egypt; Jacob is called a Syrian, because he lived twenty years in Syria with his Uncle Laban, and he is said to be ready to perish, because of his hard services there, as being consumed by drought in the day, and frost in the night, and because of the deadly hatred of his brother Esau, who pursued to kill him, and came afterwards against him with four hundred men; and lastly was ready to perish by the Famine in Canaan, from whence he removed to Egypt for sustenance to preserve his life. Now mark,

At the Anniversary feast of Tabernacles, which was the feast of joy, 1. 'Twas the feast of greatest joy. 2. It held forth Christs incarnation dwelling in a Tabernacle of flesh, so that in the midst of carnal and spiritual joy we must remember, that a Syrian ready to perish was my Father. When the Israelites brought their baskets of first fruits before the Lord for an offering, this was the form of their acknowledgement, and thankfulness: A Syrian ready to perish was my Father; whereby was kept in mind their own and their Fathers abasement and misery, as also Gods wonderful bounty in changing their State, giving them the Land of Canaan, feasts of Tabernacles full of joy. 1. In regard of their fruits. 2. In their dwelling-booths in the wilderness. 3. In Christ to come. Paul tells us what he was, the chief of sinners. And then secondly, What design Christ had in bestowing mercy upon him, v. 6. To set him up as the First pattern to such as should afterwards believe. We say, that examples are more powerful than precepts, because an example, as Lots Wife, was one of the first examples to terrify backsliders, so was Paul the first example of long suffering and abundant mercy, to encourage all sorts of sinners.

sinners to come in to Christ. Motive 4. As Christ is 4
willing, so by his righteousness he is able to save to
the uttermost all that come unto him; many friends
in our pains and distresses here, are willing, but not
able to relieve us; but now Christ is both willing and
able, *Heb. 7. 25. Wherefore he is able to save.*

Q. How will it appear that he is so able to save?

R. 1. In that he hath made our Salvation his
το εργον, his constant business; 'twas his business
when he was on earth, and 'tis now his business
whiles in heaven, his incarnation, his passion, resur-
rection, ascension, intercession, were that he might
be able to save; so that the whole life of Christ here,
and in heaven, is laid out upon sinners; his whole
time is spent upon the Salvation of sinners, and there-
fore he cannot but be able to save.

2. In that he can save to the uttermost, *α; το*
παντελεις, which notes two things. *Perpetuo & per-*
fecte, ita videlicet, ut nihil ad eam salutem possit am-
plius desiderari, Beza. It signifies all manner of perfect-
ion, so that no part of our Salvation must be sought
for in our selves, or in any other. Suppose all the dif-
ficulties imaginable that can attend any ones Salva-
tion; suppose a poor sinner, under all the greatest aggra-
vations of rebellion against his God, Christ is able to
save to the uttermost. As thus; Hast thou been a
prophane person as was *Esau*? Are thy sins crimson
and scarlet? Hast thou sinned with infinite delight and
greediness? Hast thou sinned after much deliberati-
on and consultation with thy own Soul? Hast thou
sinned presumptuously, and made a Covenant with
death, and been with an agreement with hell? Hast
thou sinned after many years profession, to the scan-
dal of all the Saints round about thee? Hast thou sin-
ned year after year, notwithstanding many engage-
ments to the contrary? Hast thou been an horrible
backslider from thy youth even until now? And lastly,
hast thou, as thou thinkest, as much sin and guilt up-
on

on thee, as ten thousand other persons, who yet have been all of them blasphemers, drunkards, and persecutors? If so, I am sent on purpose to tell thee this day, that Christ hath righteousness enough to justify thee, and that he is both willing and able to save thee to the utmost, if thou wilt come unto God by him; let thy sins be what they will, Christs righteousness doth as much exceed them, as his person doth thy person in worth and excellency.

Christ is here compared with the High Priest under the Law, concerning whom we may note two things.

1. He had no sacrifice to offer for a wilful sinner.
2. He could not make those perfect that came to God by him, as *Heb. 10. 1.* the expiation of sin was not perfect, neither was the peace of conscience perfect, the conscience of sin still remained, as *v. 2.*

Q. What was that?

R. A trembling, accusing, condemning conscience; there was not perfect peace, their hearts were not assured fully that their sins were taken away; their consciences were vexed and troubled with the burden of sin. Two things we may observe of the Saints of the Old Testament.

1. That they were very fearful of outward troubles and afflictions, because they had some taste and relish of Gods disfavour in them; and therefore God, who accommodates himself to the necessities of his people, tells them, they shall dwell in safety, and there shall be none to make them afraid.

2. That there was not that spirit of joy and rejoicing in sufferings then, as under the dispensation of the Gospel; indeed Saints under the New Testament complain of their corruptions much, but little of their afflictions; as sorrowful, saith *Paul*, but always rejoicing, a spirit of exultation rested upon them.

Thence 'tis, that he calls all the rites and sacrifices, *shadows*; Christ the body. 1. The body is the cause of the shadow. 2. The shadow represents the body in its shape and motion, but darkly. 3. The shadow is nothing

nothing so excellent as the body ; the body is of continuance, the shadow vanissheth away ; Christ abides for ever. The Law had but a shadow of Salvation, but the Gospel hath perfect and substantial Salvation in it : Having sin upon their consciences they could not enjoyce in afflictions, as Saints under the Gospel. The weakness of the Levitical Law, both in its Priests and sacrifices, doth most remarkably appear from *Numb.* 9. 7, 8, 9, 10. where we see the water of separation, for the purification of sin, was made with the ashes of Red Heifer burnt by the Priest.

Red Heifer, a type of Christ. and a famous one too. To pass by all other things about the Red Heifer, 'tis said, *v.* 2. It must be such a one, as upon which never came yoke ; whereby was signified, that our Redeemer was free from the yoke and bondage of sin and corruption, and from the servitude of humane ordinances in Gods worship, and that he did voluntarily what pertained to our Redemption.

Then note, that those that prepared this water of separation, as they were polluted, so they were to wash only their garments not their bodies ; they were inwardly pure, but outwardly unclean ; the greatest saints who are pure in heart, had need wash their feet with *Peter*, and their garments as 'tis here expressed. The sum of all is,

1. The Red Heifer never yoked is a type of Christ.
2. Priests and people polluted, whiles preparing the means of Sanctification.
3. Tho inwardly clean, yet they were to wash their garments. Now observe, both the Priest that burnt the Heifer to ashes, and he that gathered up these ashes, were both made unclean by it. The Law we made nothing perfect, but Christ doth : If wilful sinners come to God by him, he is able to save them ; the Priests in preparing the means of Sanctification, were polluted in preparing them, and the Priests preparing Christs death may be signified by it. He lives to intercede, it is his office, his calling ; he

is called to it as *Aaron* was, so that he ought to do it; if Christ should refuse to take in hand the cause of any poor soul that sues to him, he would be unfaithful in his office; but he is a merciful, and a faithful High Priest too; as he received a command to die, so to intercede also.

Rom. 5. 21. *As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* Grace reign; to reign notes,

1. Interest. 2. Strength. 3. Honour. 4. Command and Authority. 5. Influence.

In this fifth Chapter the Apostle makes an opposition worth our observation; 'tis between the first and second *Adam*, between sin and grace, death and life; by reason of the first *Adam's* transgression, sin got the dominion, and death got the dominion, sin reigned, and death reigned; but by reason of the second *Adam's* obedience and righteousness, (*i. e.*) Christ's; grace acquired the dominion, and life hath acquired the dominion; grace is supreme, grace reigns, and life reigns; the guilt of sin, and the sting of death are taken away; grace and life have obtained the Kingdom, grace and life reign by Jesus Christ our Lord. Christ doth superabound in the effects of his grace, above the first *Adam* in the effects of his sin: there is not such an abundance of sin in thee to damn thee, as there is an abundance of grace and life in Christ to save thee. As Christ is God, all Nations in the world are but as a drop of a bucket, and as the dust of the balance in comparison of him, which every troubled soul for sin will allow; so as Christ is the mighty God, and the Lord our Righteousness; if all the sin in the world were upon the afflicted conscience, it would be but as a drop to the Ocean, as nothing in comparison of that abundant righteousness which is in him; for grace reigns thro righteousness unto eternal life by Jesus Christ our Lord. This is not spoken to encourage the presumptuous sinner that resolves upon perdition, but to revive the afflicted soul laden with the sense of

his sins ; to such a one, I say, Christ is able to save to the uttermost ; to such a one I say again, that grace reigns by Christ to eternal life. And now let me conclude this use, with an observation from that in *2 Chron.* 21. 12.— To make way for my observation I must open this passage ; *There came a writing to him from Elijah the Prophet.* This writing was sent to a King, *Jehoram* King of *Judah*, a wicked Prince, tho the Son of that good King *Jehoshaphat* : It seems, that *Elijah* was translated in the fiery Chariot into glory, long before the reign of this wicked King *Jehoram* ; for *2 Kings* 3. 11. it appears that *Elisha* was a famous Prophet in the days of *Jehoshaphat* ; now we know that *Elisha* was not a Prophet of renown, until his Master *Elijah* was taken up to Heaven, and let his Mantle fall upon him, with a double portion of his spirit ; that King *Jehoram* was so wicked, that he would not hearken to a living Prophet, he could not endure the sight of those holy men.

My observation is this,

The Prophet *Elijah* left a Writing, a Letter to be delivered to this wicked King *Jehoram*, after God had taken him up into Heaven : This holy man *Elijah* took care to convince the ungodly of their sin, as well after he was dead, as whiles he was alive ; *whiles dead he yet speaketh*, *Heb.* 11. 4.

Q. How comes it to pass that in all the large Catalogue of Gods Worthies, where so many Patriarchs and Prophets are named, as Abel, Enoch, Noah, and all the Magnalia which they wrought by faith, that *Joshua* is not named ; when 'twas *Joshua* that fought so many battels for Israel, and conquered so many nations, and gave them at length the land of Canaan for an Inheritance ?

R. *Joshua* was a great type of Christ, his name signifies a Saviour ; so that the true *Joshua* is implied, when any of all Gods Worthies are said to have done any great thing by faith ; 'twas the true *Joshua* that wrought all their works in them, and at length gave them an Inheritance among the Saints in Light.

The

The Apostle doth not here refer to the voice of *Abels* blood, which spake and cryed for vengeance.

Q. How could Abel speak in the Apostles days, being dead so many thousand years before ?

R. He speaks to this day ; not by words, but by his works, and holy example ; his pure offering by Faith calls aloud to us to look to our feet, when we go to the house of God : By that record which we have of the spirituality of *Abel* in worship, he speaks to us though he be long since dead, to mingle Faith with all our sacrifices ; so *Abraham* tells the rich man in hell, that his brethren had *Moses* and the Prophets, who tho dead, yet speak still by their works, writings and records, so that 'tis impossible to silence Gods Prophets ; they will speak when alive and dead, as *Elijah* did to *Jehoram* ; the like may be said of *Enoch*, *Noah*—

My brethren, when our Lord Christ was alive on earth, received to mercy all sorts of sinners ; those that had many devils, seven devils in them, such as had been Publicans, Harlots, Drunkards, Swearers, Blasphemers, Persecutors, and what not ? And now lest all those instances of his Grace, and Mercy, and ability to save, should be insufficient for the encouragement of those to come in to him, that should be great sinners in aftertimes, he hath like *Elijah* taken care, that now he is in heaven a writing, and a letter of love should be sent unto you for your abundant consolation and encouragement to come in to him, so Christ is said still to speak from heaven, *Heb. 12.25.* every time you read Christs life, he speaks from heaven, every time you read his doctrine, every time you hear a Sermon, every time his spirit knocks at the door of your hearts, he speaks from heaven ; he speaks from heaven in his Example, in his Epistles, Messengers, Sabbaths, Sermons, Sacraments, Ordinances, and unwearied importunities of his spirit. *Do not turn away from him that speaketh*——do not turn away your Ear, nor your heart, do not turn away from so sweet a voice, such melting compassions, and such bleeding

bleeding embraces, but hear and your Souls shall live. The sum of all that Christ hath to say to you from heaven, I have this day proclaimed in your ears; and let him that hath an ear to hear, hear it; Jesus Christ the same yesterday, to day, and for ever, is able, able, able, able to save to the uttermost, all that come unto God by him.

Use 5. Of Comfort, for those few that accept of Christ for the Lord your righteousness, and they are but few.

1. Christ will always have a seed to serve him, tho this generation do degenerate, and tho persecution against his Kingdom do increase, *Psal. 72. 17.* of which before. *His name shall continue as long as the Sun---* the Sun's light shall sooner fail than Christ seeds; when the witnesses of Christ were at the lowest ebb, they were two; and after they were slain, the spirit of life entred into them again, *Rev. 11. 11.* And they stood upon their feet, which was terrible to all that saw them; few in number, mean in condition, in sack-cloth.

1. The Spirit of life entred—— (i. e.) as John the Baptist came in the spirit and power of Elias, so when Antichrist had slain some of Gods witnesses, he will raise up others, that shall come in their spirit, and tread in their foot-steps, and carry on their Testimony against all the corruptions of the beast and false Prophet.

2. They stood upon their feet, (i. e.) they were raised with strength, courage, boldness, and conspicuity; and this work of God was like to causing dead bones to live, inasmuch, that it follows,

3. Great fear fell upon them which saw them; the world a little before insulted over them, but now their joy is turned into mourning; the witnesses before they died, tormented them, but in their resurrection they are surprized with horrible fear of much greater torment; thus will God receive his Sons from the dead, as Abraham is said to do in a figure, *Heb. 11. 9.* (i. e.) in a similitude.

1. His

1. His body was as 'twere dead. 2. *Sarahs* body was as 'twere dead. 3. When *Isaac* was bound to the Altar, and the knife at his throat, he was as dead; thus he received him from death, as in a figure: *Paul* say he was in deaths often; and though Christ be in many deaths at once, yet he will rise again, his seed shall not fail; God will receive his Sons from death too, as in a figure; tho Christ be slain, buried, and the Sepulcher sealed, he will rise again; the Covenant concerning the seed of Christ, the Church, is compared to the waters of *Noah*, *Isay. 54. 9.*

1. As the waters rose, the Ark rose; the world was drowned, but the Ark was raised, the Church set nearer heaven; so persecution cannot destroy Christs seed it can only give it a higher elevation.

2. As there is a Rainbow in the heavens for a memorial of the Covenant, so is Christ entred into the Heavens for us, and is the Rainbow round about Gods Throne, *Rev. 4. 3.*

3. God will never destroy all the world by water again, though he do some places by floods, as he did in *Noahs* time, so though he may sorely afflict, he will never utterly destroy his Church.

4. All the waters of the flood were dried up, so every tear shall be wiped away from his people.

5. The waters of *Noah* are upon the matter quite forgotten; when we remember them 'tis with joy in Gods goodness to his Church saved in the Ark; so Saints shall have no remembrance of all their afflictions, or if they have, it shall be with joy in the Lord.

6. As I have sworn — now in the book of *Genesis* 'tis not said that the Lord swore, but to assure us that Gods word is as good as his oath, he tells us, that what he spake to *Noah*, was as if he had sworn it; so then as God hath sworn, that no flood shall ever drown the world, so no flood of water which the Dragon can pour forth, shall be able to drown the Church, tho frail man can hardly believe it.

Some particular places may be drowned by great rain

rains, and great floods, but not the whole world : so some particular Saints and Churches may be destroyed by Persecution, but the whole Church shall not. But as in floods, the land which is lost in one place is gained in another ; so the Church, as it loseth ground in one place will gain it in another. As the elder Brothers name and seed was not to fail, so neither Christs, who will have some to raise up his name in the world. This point is exemplified in *Isa. 7. 3. Go forth to meet Abaz, thou and Shear-jashub thy Son.* Mark, 1. The distress of *Abaz*, by reason of the preparation made against the *Jews*, by *Rezin* King of *Syria*, and *Pekah* King of *Israel*, v. 1. 2. His heart was moved as the trees of the wood with the wind ; their hearts quaked and quivered like an *Aspen-leaf* ; it notes the baseness of their fear, they had no spirit, or courage, they were like fruitless trees of the wood, v. annot. in loc.

2. The confirmation of *Abaz* by the Prophet *Isaiab*, his bringing forth of his young Son in his hand, *Shear-jashub*, which signifies, *the remnant shall return* : This name was given his Son in a prophetical way, by Gods special appointment, as was the name of the Prophets other Son, c. 8. 3. *Maher-shalah-hash-baz*, (i.e.) in making speed to the spoil, he hasteneth the prey ; intimating, that suddenly, before this Child could well speak, as v. 4. the King of *Assyria* should come, and destroy the pride and glory of the two Kings of *Syria* and *Samaria* ; his name carried a mark of favour to the *Jews* : By Gods special appointment, I say, the Prophets Son was called *Shear-jashub*, to assure King *Abaz*, that notwithstanding all the endeavours to the contrary, a remnant should be spared, and delivered from the Sword of the enemy, tho they thought it impossible.

3. Here is the offer of another sign to confirm *Abaz* in the belief of Gods promises, which he most hypocritically rejects, v. 10—15. *I will not ask a sign, neither will I tempt the Lord* ; (i.e.) 'twas not out of any reverend respect to God, as loth to tempt him,

that he would not ask a sign ; but either because he believed nothing of that which the Prophet spake, or because he was resolved to go another way than the Prophet advised, to seek help from the King of *Assyria* and not rely upon God, from whom therefore to ask sign would be to no purpose. But my purpose in bringing this place, is to comfort your heart, when there is an hour of temptation upon all the earth ; when the *Heathen* rage—— then may you by an eye of faith behold God the Father bringing out his Son *Jesus Christ*, represented by *Shear-jashub*, to confirm us against the strength and power of the great Kings of the world, that there shall always be a seed, and remnant left for the Lord, and the gates of Hell shall not prevail against the Church ; there will ever be *Shear-jashub*.

2. God justifies the ungodly, *Rom. 4. 5.* and yet 'tis said, *Exod. 23. 7.* that he will not justify the wicked, (*i. e.*) if he turn not from his wickedness.

Resp. When God is said to justify the ungodly the words are not to be understood, in *sensu composito* as if he justified the ungodly who continued in their ungodliness ; but in *sensu diviso*, thus, God justifies the ungodly by taking away their ungodliness, which was *Abraham's* case ; for God justified the ungodly in him by making him a Penitent and Believer, who was yet in a sense ungodly still, and who was an Idolater, as conceived from *Josh. 24. 2, 3.* *Abraham* was not justified by works, but by faith in him who justifies the ungodly, by believing in that Lamb of God which takes away the sins of the world.

The Ephod of the High Priest was a long white linen garment, girded about him, of which *Exod. 28. 12, 8, 4.* Where two things are to be noted ; to lay nothing of his breeches, *v. 42.*

1. He bare the burden of all the Tribes upon the shoulders of the Ephod.

2. His Ephod was long, and girded about him, to note, that the meanest and most uncomely Members of

Christ

Christ should be accepted; their indecencies were covered by the long robe of Christs Righteousness, the most uncomely members had this honour, to be covered.

1. By the *vestis talaris*, is noted his State, Glory and Majesty; great men only wear such garments.

2. In that 'twas girt to him, was noted, his readiness to discharge all his offices to his Church; as when he was to wash his Disciples feet, he girded himself with a Towel, that he might be ready for that service, to which he had condescended; so now is Christ represented as girt with a golden girdle, to note that all his grandeur and advancement shall not hinder him from ministring to the necessities of the Saints, washing their feet still; he can, and will hide our sins, that our nakedness appear not, tho we are vile and despicable in the eye of the world, and in our own eyes too; so 1 Cor. 6. 11 *And such were some of you; but ye are washed;* so also Rom. 8. 34. *Who is he that condemneth? It is Christ that died*—— Where we have four things held forth, as the matter of triumph to believers, to assure them, they shall not be condemned, but justified; but we shall speak only to two of these four things: That we might not die, he hath died for our Redemption.

1. Christ hath died, and died as our surety; the Psalmist in *Psal.* 130. 7. gathered confidence from this very consideration, that in him there was plenteous Redemption. When the Psalmist was in the depths, as he speaks, *v.* 1. When he was like *Jonah* at the bottom of the Mountains, in the belly of the Whale; when the weeds were wrapt about his head, and when the earth with her bars were about him, then he comforted himself thus.

There are sundry depths mentioned in Scripture.

1. Depths of outward trouble.
2. Depths of inward trouble.
3. Depths of sin and guilt. And
4. Depths of lowliness of mind.

And haply the Psalmist was in all these deeps; and

One deep might call to another, as *Psal.* 42. 7. (*i. e.* invite another ; they came like the waves of the Sea at the noise, (*i. e.*) cracks of thunder, which had great showers following them ; the waves came so the one deep, with a thundering voice called to another. *Annot. in loc.* Think then that though thou for thy sin deservest to die, that thy security, thy Saviour hath died for thee, and that in him is plenteous redemption when the Apostle speaks of our redemption, *1. Pet.*

18. he saith, *It was not with corruptible things* — and yet Gold and Silver are as lasting as any thing under the Sun ; but our price of redemption was of more durable substance, than Gold and Silver ; the precious blood of the Son of God. Now in our redemption Christ, did not only lay down the best price in the world, but he paid down enough of it ; there is plenteous redemption in him ; under the Law, if a *Jew* had sold himself, his brother or kinsman was to redeem him by paying down the same sum of money which he had sold himself for ; this was the law of redemption. Now though we are sold to sin, death, and Satan, who gave nothing for us, yet because we had sold our selves from the Lord, who was our right owner, the price was paid to him, who hath told us, he hath plenteous redemption by him ; and more might go out from him, but their ear is bored to the door of sin and Satan. *Exod.* 21. 6. And if Christs death had satisfied God himself long ago, for the sins of many thousand souls now in Heaven, it may abundantly serve to satisfy thy troubled soul, in respect of any doubts, which the remembrance of thy sins may raise in thy conscience.

2. Christ is risen again ; *Who is he that condemns ? It is Christ that died, or rather is risen ; the rather, put upon Christ's resurrection.* But why so ?

R. Because his resurrection day was the day of his justification from our sins which he had undertaken to satisfy for ; 'twas a day of new birth to him, *Al.* 13. 33. *This day have I begotten thee ;* now the reason is, because all the while before he was covered with

in, and the likeness of sinful flesh, but now having
 cast it away, he appears like Gods Son indeed, as if
 newly begotten. v. *Two. Goodwin.*

As our justification is, at our first being born again,
 so was Christ at his glorious begetting, 1. *Tim.* 3. 16.
 God is said to be *manifest in the flesh*, and then this God-
 man was justified in the spirit, (*i. e.*) by spirit is
 meant, the power of his Godhead, and divine nature,
 whereby he was at once, both raised from the Grave,
 and from under the guilt of sin also; so that he was
 raised and justified to be the Son of God both at once,
 upon which we have touched formerly) Till the re-
 surrection, Christ never appeared like the Son of God,
 he appeared as the Son of Man, (*Enosh*, sorry man)
 he had been made sin, and a curse, and was covered
 all over with his own blood; but at his resurrection
 he began to appear in another likeness; then God
 owned him for his Son indeed.

Rom. 1. 4. with *Num.* 10. 35, 36. 'Tis spoken as a
 blessing of marriage, *Psal.* 128. 3. *Children shall be
 like Olive plants*; but it is first said, *the Wife shall be as
 a fruitful Vine by the sides of the house*, (*i. e.*) she shall
 be much at home, and then the Children shall be as
 Olive plants. The Olive plant cannot be grafted, it
 will not admit of any such mixture; 'tis a mercy when
 Children are all legitimate, all Olive plants.

Now Christ while in the flesh, had a world of sorrow
 ingrafted into him; he was made sin for us, but in
 his resurrection he laid it all by for ever; he appear-
 ed like Gods Son, an Olive plant about Gods Table:
 And this will minister more comfort, if we consider
 Christs resurrection in that other expression, 1. *Cor.*

5, 20. *First-fruits*; the first-fruits under the Law, noted
 1. Their thankfulness to God, whose Tenants they
 were in the Land, and unto whom they owed all.

2. Thereby the whole increase was sanctified unto
 them by the Lord.

3. Thereby was signified Gods Church, which was
 separated and sanctified unto him from the rest of the

world, as a kind of first-fruits. Now Christ rose as a first-fruit, which implies.

1. As the first-fruits sprang first out of the ground, so was Christ the first that rose from the dead.

Object. Others rose before him.

R. 1. If Christ were not the first in time that rose, yet he was the first in dignity.

2. None ever rose but by his power and vertue, and merit of his resurrection.

3. He was the first that ever rose to a blessed and immortal life; others rose from the dead *iterum morituri*, but Christ rose to die no more.

4. As by the offerings of the first-fruits, all the harvest was sanctified, so by Christ's resurrection all the faithful are sanctified unto him, and assured of their resurrection; wherefore it is to be observed, that the faithful are not said to be dead, but to be asleep; and therefore the Church-yards are termed by the Ancients *κοιμητήρια*, *dormitories*, or sleeping places.

And let it be further observed that our Lord rose in a double capacity, yet still for the comfort of believers

1. As a surety; Christ died and was cast into the prison of the Grave, as our surety for our debt; and in his resurrection, he arose as our surety: therefore we may conclude, that justice was satisfied, and that our surety had paid the utmost farthing; 'tis good news to hear, that our surety hath his *quietus est*, his discharge, and is at liberty again.

2. As a common person, as a first-fruits in our name, and in our stead, and therefore, *Eph. 2. 6.* the Apostle saith, *We are all risen with him*, because in him we are all virtually risen already; in regard he as a common person represents us, and sits there in our name and stead. Adam died as a common person, and Christ rose as a common person; and as in Adam all died, so in Christ shall all be made alive: And hence 'tis that what the Prophet applies to Christ, *Isa. 50. 8.* the Apostle applies to every believer, in *Rom. 8. 34.* That as there was a virtual resurrection

on of the Saints in Christ before their actual, so was there a virtual justification..

3. Here is comfort against the sinful infirmities to which the Saints are exposed, *Heb. 4. 15. He is touched with the feeling of our infirmities, συμπαθήσαι.*

Q. 1. What's meant by Infirmities ?

R. Not only pains, weakness, weariness, troubles, and the like, but corruptions, and lusts too, as sundry understand it.

1. The evils of afflictions of what sort soever from without.

2. The evil of sin which doth most of all discourage us from within ; and that sins are meant by infirmities is clear,

1. From the qualifications of the High-priest under the law, *c. 5. v. 2.* who was to have compassion on the ignorant, and those that were out of the way, *μετρίως αδεύειν, (i.e.)* upon wandering sinners ; and then adds, in that himself was cloathed with infirmities, *(i.e.)* with sins. *v. 3.* He ought to offer---this faithfulness lies in being merciful.

2. From the remedy propounded against them, *Chap. 4. v. 16.* which are the next words. They must seek to this great High-priest Christ Jesus, for Grace and Mercy to help in time of need ; Grace against the power of sin, and Mercy against the guilt and punishment of sin.

Q. 2. How can Christ be touched experimentally with a feeling of these infirmities, seeing he was without sin ?

R. 1. He was tempted in all points, which respects the matter of his temptations ; he was tempted to all sorts of sins by Satan.

2. From the manner ; he was tempted like as we are, his heart having been just so affected, wounded and pierced in all such Tryals as ours are wont to be, only without sin ; his righteous soul was troubled and vexed with the filthy conversation of those with whom he conversed, *Psal. 22. 6.* and the title, *I am a reproach of men ; a worm, no man.*

1. A man hath beauty. 2. Majesty. 3. Wisdom. 4. Strength. 5. Intercourse with God. No man, but a worm, a reproach; man is commonly pitied in his broken State, but Christ was reproached; to have been high, and to pretend to a further ascent, and to fall low, is matter of reproach; this grievous reproach went to Christs heart.

1. He had no more strength than a worm. 2. No more regard than a worm: Those sins and reproaches went to his heart; as the regenerate part in us, is vexed with sin in our selves, and that as our own sin, so his heart is, but with sin in others only, yet so, as that his trouble is greater, by how much his Soul is more holy and righteous than ours; and then as for the guilt of Sin, and temptations from it, he tasting of the bitter cup of his Fathers wrath, knows more of it, than any one, nay then all of us, *Isa. 53. 3. Acquainted with grief, (i. e.) vir dolorum*, a man of sorrows, which will be understood by comparing it with *Psal. 5. 6.* where the ungodly man is said to be *vir sanguinum*, the bloody man, or a man of bloods; he is all for blood, blood in his thoughts, contrivances, purposes, and actions; he is athirst for the blood of his enemy, and of all his posterity in him, he is set upon blood, and wholly addicted to blood; so Christ was a man of sorrows (*i. e.*) of sorrows of all sorts, so full of sorrows as if he were made up of sorrows; there was nothing but sorrow to be seen in him; his life was but a variety of sorrows.

2. *Acquainted with grief*: The Hebrew word notes infirmity and weakness, as well as vexation and grief; and either of these proceeding as well from an affliction of the body, as of the mind. Grief and Christ were no strangers, they were familiars; grief was of his intimate acquaintance, they always walked up and down together, he knew the very heart of grief, he knew it thoroughly and experimentally.

Q. 3. *How doth the Apostle bring in this here, that Christ was touched with the feeling of our infirmities?*

R. 'Tis for the prevention of an objection, that whereas

whereas all men knew how tenderly Christ carried it towards distressed sinners of all sorts, whiles here on earth, yet they might doubt whether Christ was as full of bowels and compassion, now he is taken up to glory; whereto *Paul* replies, that notwithstanding all his honours, advancement and glory, he is, to this day, as tenderly affected with pity and compassion towards his people as ever, which is a word of great consolation. *I am Joseph your Brother*; notwithstanding his advancement.

4. Comfort against the iniquity of our holy things; tho we are to perform holy duties with the utmost of our strength and ability, yet we must still remember, that they are not our righteousness; our holy performances were not crucified for us, they cannot save us, they have their imperfections to keep us humble, and to make us go out of our selves for justification and life; yet lest we should receive discouragement in them, we are to know, that through Christ they shall not want acceptance, notwithstanding their iniquity, *Rev. 8. 3, 4. Much Incense*, here is an allusion to the custom of the Priests under the Law, as *Luke 1. 9, 10.* Whiles the people were praying without, they were offering incense within at the golden Altar; so was Christ offering incense; while the Saints were at prayer, he renders their prayers by his perfumes of merit and intercession acceptable to God: It was Christs incense, in this place of the *Revelation*, as is manifest by two things,

1. Their prayers come up before the Lord, they were heard in what they called for, which was for strength in the hour of temptation, which was coming when the trumpets should sound. Duties from our hand give an ill savour, but 'tis perfumed in the hand of our Mediator.

2. Very great terror and confusion beset all the enemies of the Church, after her prayers were mingled with this incense; as *v. 5.* there were voices——

Obs. 1. Times of trouble are times of prayer.

Obs. 2. Times of trouble are times of Christs intercession.

Obs. 3. Saints in their imperfect duties; all the Saints, little Saints, as well as great Saints, are accepted through Christ. If we do not go to God without Christ, we shall never go to him without success, *Lev.* 16. 13. Mark,

1. The mercy-seat under the Law was a great type of Christ, and Christ in the Gospel is called sundry times *ἱλασθῆιον*, our covering Mercy-seat.

2. Prayer in the Scripture is frequently represented by incense; incense was a kind of emblem of prayer.

3. The incense which the High-Priest offered was to cover the Mercy-seat; (*i.e.*) our prayers must go up to God, by Jesus Christ: This the High-Priest *Aaron* was to look unto, as he regarded his life; he might lose, not acceptance only, but life too; it was as much as his life was worth. This he shall do, saith the Lord, that he die not; so that we are to look to it, that we put up all our duties to God in the hand of our Mediator; if so, then we need not doubt of their acceptance.

Lev. 7. 13. *Leavened Bread*, with the sacrifice of Thanksgiving: In another place, *Lev.* 2. 11. The Lord forbids Leven; but here, in this kind of Eucharistical sacrifice he allows of it. Now,

1. Sometimes Leven signifies grief; as *Psal.* 73. 21. *My heart is grieved*, or leavened, as some read it, swell'd, or sowed with sorrow; to teach us, say some, that our joys in this life are to be tempered with grief and sorrow, and affliction.

2. Leven sometimes signifies sin and corruption of all sorts, whether in doctrine or life; as the old Leven must be purged out: Now the Lord allowing of Leven in the offering of Thanksgiving, intimating to us thereby, that he would graciously accept of our services, although mixed with many infirmities, which in his mercy he pardoneth through Christ Jesus. Two things the Lord hath told us for our comfort.

1. That he needs not our sacrifices, he depends not upon

pon them, as *Psal. 50. 12. If I were hungry*—(i. e.) he would not call to us for a Meat-offering, or a Drink-offering; because if he were hungry, as he is not, all the Cartel upon a thousand Hills are his. Indeed he threatens to famish false Gods, *Zeph. 2. 11. (i. e.)* Worship is food to Idols; but they should have none, they should die because they depended on it. Indeed it is said, that Wine cheers the heart of God, (i. e.) Wine in the Drink-offering; and so God is said to have his Table, *Mal. 1. 7.* because God was pleased in the sacrifices of his people, as a man is at his Table; there God and his children were wont to feast together, and to meet, and delight themselves in each other; not that God needed any of these things, or if he had, he would not have asked them of mans hand; therefore the *Chaldee* paraphraseth upon *Psal. 50. 12.* thus, My Sacrifices and Burnt-offerings I will not seek of thee, to dine and sup upon.

2. That when his people sin, there is an office of pardon set up for them, and our best friend keeps the Seal; they have an Advocate provided on purpose by him, with whom they have to do, to get their pardons sealed and renewed, as in *1 John 2. 1.*

In *Lev. 7. 12.* Oyl is made use of; the unleavened Cakes had Oyl mingled with them. Now the *Jewish* Writers observe that there were two sorts of Oyl; Oyl of the first running; the doctrine of Christ must be pure, and well prepared; it must be prepared with much diligence, and preached with much patience.

2. Oyl for the unleavened Cakes, which was not so pure, twas Oyl of the second running; this was mixed with some dregs, to teach us for our comfort, that God accepts of our offerings although there be much infirmity mingled with them; he will accept of our unleavened Cakes with Oyl which is not of the purest kind, and first running.

5. Comfort for us against any outward troubles that may befall us, in that Christ is the Lord our Righteousness. You may observe, that whenever the Saints were

were under any great troubles, during the Levitical dispensation, the great support which God gave them to live upon was, that the Messiah would come; as this was the sign, *Isa 7.14. Behold a virgin shall conceive.*

Q. Why so? how a sign of deliverance from the cruelty of these two Kings; when this miraculous conception was to be in after ages?

R. Because thereby they were assured, that all their temporal power should not be utterly broken, and totally destroyed, because *Shilo* was not come; so was that promise, *Gen. 49. 10.*

1. By *Shilo* is meant the Messiah, according to the most usual exposition of the *Jewish*, as well as *Christian* Writers, and it signifies according to some, *He that is to be sent*, but according to others, the *Prosper*, or *Safe-maker*, or *Saviour*; the Author of quietness, rest, and peace to others.

2. By Scepter is meant Rule, Dignity, Dominion, and Royal Authority; of which the Scepter is the emblem.

3. By *Judah*, is meant the Tribe of *Judah*, or the Nation of the *Jews*, with relation to that Tribe; and the meaning of the whole of all this famous Prophecie of *Jacob* is this,

That whereas the other ten Tribes were to be scattered, and confused by their Captivity, out of which they returned not, as the Tribes of *Judah* and *Benjamin* did from *Babylon*: This Tribe of *Judah*, notwithstanding all its troubles, should continue a distinct Tribe, in which the Authority of Government in the highest degree of preheminance, and for the longest time of continuance, should abide; it should, I say, be a distinct Tribe, until such time as *Shilo* was come, that it might be known to all, that our Lord sprang from *Judah*. The *Jews*, at the time of their Countries desolation, as some note, when they sate in *Synedrion*, were wont to have a Scepter hang up over their heads, to put them in mind of this Prophecie; *The Scepter—*

2. Because thereby they were for their comfort to know,

know, that believers in all their publick straits, when they had no outward peace with man, had spiritual peace procured with God through Christ Jesus, wherein they were to rejoyce, though they had nothing else to take comfort in; and that God would deal with them, as with a people in covenant.

3. Because there could no work of deliverance be hard to him, who could bring so strange a thing to pass, as to cause a Virgin to conceive; he had wrought mighty deliverances before, in which they should comfort themselves, but he would bring a more wonderful thing to pass.

4. Because his love was no more to be distrusted than his power; who freely would send his Son into the world to save men from eternal perdition: What would he not do for that Sons sake, though the Jews were a company of Rebels? for so the Apostle reasons, *Rom. 8. 32. He that spared not his only son, but delivered him up for us all, how shall he not with him also freely give us all things?* Now therefore, when ever ye are under any great trouble, think upon Christ, and what he hath done for you; that will sweeten it; meditate that a Virgin hath conceived, and brought forth a Son, whose name is *Emanuel*, and the Lord our Righteousness.

6. Comfort against the fears of falling away, *Col. 3. 3. Your life is hid with Christ in God.* He speaks to Saints, *Exod. 26. 14.* The covering of the Ark was of Badgers skins: The Ark and the Tabernacle contained great and precious mysteries, they were the glory of *Israel*; now tho they were full of glory, yet the uppermost and outmost covering was but course, 'twas of Badgers skins, which did not only note the safety of the Church, which is secured against all external violence, but also the hidden beauty of the Church, which did not at all appear to the carnal eye.

I am not ignorant that some except against the translation, saying that the Hebrew word *Tachash*, is some other beast, because by the Law of the Lord, the Badger

ger was unclean, and therefore its skin could not be made a covering for the Tabernacle, without defilement; but however, the precious things of the Law had its sun dry vails and coverings, which note,

1. The secrecy and mystery of the Saints life; 'tis hidden from the knowledge of the world; the ungodly are blind and cannot see afar off; this mystery is too high and deep for them, and 'tis also hidden sometimes from the Saints themselves, as Corn his hidden under the chaff, or as the Sun hath its Eclipses. When God hides the light of his countenance, who can see where his life is; who can shew us any good?

2. The plenty and abundance of their life: Their life, 'tis hid in the very fountain of life, where life must needs be much more abundant than in any Cistern; the spirit of life is compared to Rivers of living waters, *John 7. 38.* Now water, *Non continetur terminis propriis, sed alienis*; the spirit of life is of a spreading and diffusive property in its self, 'tis only straitned by the narrowness of our hearts, into which it comes, as the Apostle speaks, *2 Cor. 6. 12.* *Ye are not straitned in us, but ye are straitned in your own bowels.* In us, (*i. e.*) in our ministry; we preach abundance of Grace to you, but ye are straitned in your own bowels, (*i. e.*) ye are like narrow mouth'd vessels; tho' great showers of knowledge fall down, yet but drops fall in; they damm'd up the fountain, they did what they could to seal up the winds, that they should not blow upon their garden, that the spices might flow forth, and send forth their pleasant smells.

3. The safety and eternity of it, as 'tis hidden from the knowledge, so from the malice of the world, 'tis as safe as the life of Christ is, it hath no seed of mortality in it self, and is above the reach of all violence from without, no Thief can break through, and take away this life from us; 'tis hidden for the present, but it shall appear hereafter, when Christ with whom our life is hid, shall appear: We find two expressions, not foreign to our purpose, both in *1 Sam. 25. 29.* A bundle

of life, and a sling ; they are the words of *Abigal* to *David*, and they seem to be prophetical ones. *But the soul of my Lord shall be bound in the bundle of life with the Lord thy God, and the souls of thine enemies, them shall he sling out as out of the middle of a sling.*

1. For the bundle of life ; among the *Jews*, ye know the Saints desired much to be buried with their Fathers ; so *Jacob* charged his sons, *Gen. 49. 29.* to carry his body out of *Egypt*, and bury him with his Fathers ; he would have no communion with the *Egyptians* and Idolaters neither alive nor dead ; sundry reasons are given for this precept of his.

1. Because there the true worship was most to flourish.

2. Thither his posterity were to direct their thoughts, with expectations to return again.

3. There the Sepulchre of their worthy progenitors which lived and died in Faith, might be an incitement to them, to the imitation of their lives and deaths.

4. There the Messiah was to live and die, and from thence to pass to Glory.

5. And some say they knew by inspiration, that at Christ's death and resurrection, many of the bodies of the Saints which slept, should arise out of their Graves in the holy land, and therefore they would be buried there, not knowing but they might be made to arise, and attend our Lord to glory. And they had places apart for the burial of Strangers, *Psal. 26. 19.* *Gather not my soul with sinners—*

When sinners die, they are gathered, but *David* would not be gathered, as they are gathered ; they are gathered to God ; but it is to a day of wrath and vengeance, they are gathered, that they may be separated from him for ever.

The souls of the wicked are gathered, and bound up together, but it is in the bundle of death ; for as there is a bundle of life, so a bundle of death too ; this bundle of death and damnation *David* deprecates.

As

As the bodies of the faithful were laid together, so are their souls laid together, which is called *Ligatura viventium*, and *Apotheca viventium*, the chest of the living, as things that are precious, are bound up together, that they may not be lost, or taken away; for the comfort of the Saints, there is a bundle of life, and in that very bundle of life, where Christs life is bound up, is their life bound up too.

Secondly. The souls of the wicked are said to be in a sling; indeed the Psalmist, *Psal.* 83. 13. compares them to a wheel, or a rolling thing, which is always turning round, and is restless; God brings the wheel over them, as 'tis *Prov.* 20. 26. Some think *Solomon* alludes to a form of punishment used, where in the wheel was used to break the bones and torment malefactors; as husbandmen in some Countries by the help of a wheel break the Ears of Corn, and so get it out for their use. But then others take it thus, that as very many sorts of wheels are turned over day after day, just in the same place, as the door turns up on the hinges; so as the wicked hath done, it shall be done unto him; the wheel doth not change its place; the wicked because they cannot change their manners, shall never change their condition, nor place of torment: But here they are said to be in a sling, where by *Abigail* seems to foretel the sudden death of King *Saul*, and her husband *Nabal*; men use to sling out, not Diamonds, nor Rubies, but stones which are of no value, and that which we sling, we sling suddenly, swiftly, and afar off, whereby is held forth the miserable condition of the ungodly, who are cast out suddenly, swiftly, and afar off from the Lords presence, where they rest not day nor night for ever; 'tis terrible for the ungodly to meditate upon this sling, but 'tis comfortable, and as oyl to the bones, that God hath his bundle of life too, and that their souls are bound up in it.

Now this bundle is in a good hand, the Fathers hand, *John* 10. 29. First the Father is said to be greater than

than all, his power is invincible, the power of men and Devils is not comparable to the power of God; and therefore we need not fear but that his grace will prevail over corruption, when 'tis animated by Satan and all his instruments and temptations, as *Jer. 32. 40.* *I will put my fear in their hearts and they shall not depart from me;* the fear of God differs in its effects from the fear of men; for the fear of man keeps us and drives us from them, but the fear of God keeps us close to him: In other places, faith is said to keep the heart close to God; but here that praise is given to fear; indeed those Saints which are most renowned for their faith, are most celebrated for their fear too, as in the instance of *Abraham*, who by faith is said to have offered up his Son, and yet God put the Crown upon his fear; *Now I know that thou fearest me;* and because we are at a loss sometimes for fear, as the foolish Virgins for oyl, God saith he will put it into our hearts.

Secondly, they are in the Fathers hand; though the Father hath given believers to Christ, and put them into his hand, yet for our more abundant consolation he hath not cast off all care concerning them; for mark it, as the Father hath covenanted to draw them in to Christ, so hath Christ to keep them, and give account of them to the Father; and yet for all this, the Father keeps his eye still upon them, and holds the bundle of life in his hand, out of which all the Legions of darkness are not able to wrest any one soul.

Use 6. Of direction in several cases.

1. How to make advantage of our Lord Christ, especially for our justification by faith in him.

Consider 1. What a rare example Christ hath given us of faith and believing, for tho Christ did not go out of himself for a righteousness as we do, yet we find him trusting in God for justification. *Ia. 50. v. 8; 9.* *He is near that justifieth me; who will condemn me? v. Tho. Goodw.*

Christ was now in a low estate, for his enemies are brought

brought in as spitting in his face, v. 6. and he had at this time the sin of the world, the wrath of men, and the wrath of God upon him too, and he was to wait until God should some way or other acknowledge himself satisfied, and justify him, as he did at his resurrection; Christ was now under the condemnation of man, but he did not value that, 'tis only the condemnation of God that is to be feared; now Christ did not doubt but that God would justify him, and therefore 'tis said, that he set his face as a flint, v. 7. which sometimes notes extream obstinacy, and impudence, as *Jer. 5. 3. Zach. 7. 12.* As tho a man might as soon make a flint blush and weep for sin, as the obstinate; and then sometimes it notes a height of courage and constancy in men; if winds blow, waters wash, floods beat, they prevail not over the flint, 'tis *res indomabilis*; Christ maintained his integrity, when the storm of reproach, shame, pain, and torment was at the height, *animus intrepidus*, with an invincible resolution, and with an insuperable magnanimity, and at the same time reads the destiny of all his implacable enemies, *Isa. 50. 9. The moth shall eat them up.*

1. It notes a silent and secret consumption without noise, as when God said he would be as a Lyon to *Ephraim*; it noted that he would come violently and visibly in his judgment against them.

2. It notes, that their destruction should be from themselves; as the garment breeds the moths that waste it, and the body the worms that kill it; their own sin, without his putting in an inditement against them, would accuse, condemn, and torment them, as *Ezek. 3. 8, 9.* and in this place concerning Christ, to this purpose is that in *Psal. 16. 9, 10. Therefore my heart is glad — my flesh also resteth in hope; or as 'tis in the Hebrew in confident sureness, thou wilt not leave my soul, (i. e.) under the load of these sins and guilt, and of thine own wrath, now pressing me sore, nor suffer thy holy one to see corruption.*

1. Corruption, it seems, had a keen appetite, to feed

feed upon Christ; it was armed with abundance of malice and rage, and ready to have gone forth against him as an armed man; corruption expected a feast upon the body of Christ.

2. Corruption was restrained by God; Christ was kept out of the reach of corruption; thou wilt not suffer thy holy one to see corruption. Corruption could not come within sight of Christ; Christ tasted death, but corruption did not taste of him.

3. Naturalists tell us, that commonly upon the fourth day corruption seizeth upon the bodies of the dead, which might give occasion to that speech of *Martha*, *John 11. 39. By this time he stinketh.* Mark, 1. Poor troubled souls are ready to argue and dispute against those dear mercies which they long for. 2. The fears, jealousies, and languishments of faith in the Saints, will not keep off Christ from raising their dead; *Lazarus* rose, and rose without corruption.

Now our Lord rose upon the third day, he lay in the grave a part of three days, he was buried in the later part of the sixth day of the week, and God raised him up early upon the first day of the week. Note

1. Our Lord made haste to comfort his Disciples again; Christ will stay away no longer than needs must.

2. Our Lord made haste out of the place of corruption, and danger of corruption. Thus ye have seen what an example of trust in God our Lord Jesus hath given us. Though he knew the malice of men would conspire, and combine with the power of Devils, to bring him to corruption, yet he had a confidence in God, for his Resurrection and Justification; which is the same, as if Christ had said, he is near that justifieth me; which words *Peter, Acts 2. applies to Christ, v. 31.* Now this is not so to be understood, as if Christ spake in reference to himself only, but to the many thousands of believers to the end of the world, that should come to the Father by him. Now mark two things.

1. Did Christ, when he had the sin of the world upon him, trust that God would justify him; and wilt

wilt not thou who hast only the sin of one single person upon thee ?

2. Did Christ trust that God would justify him, and many thousands besides him; and wilt not thou trust in God, and in Christs righteousness, for the justification of one poor soul, thine own soul ? O trust in God, whatever thy outward and inward condition be; tho thou art brought to the grave as thou thinkest, yet fear not corruption.

2. That though we have the doleful story of all Christs passions, agonies, and sufferings in the Gospel, laid down before our eyes, yet we are principally to regard the intent that Christ had in all his acts of obedience, even unto the death of the cross, which was to take away the malediction of the Law, to satisfy divine justice, to make atonement for all our sins, and to reconcile us unto God, as in prayer, *Rom. 8. 27*. God chiefly looks at the mind of the spirit in prayer, he looks not so much at our words in prayer, the eloquence of our prayers, or at our gesture in prayer, whether we are upon our knees in prayer; but he looks at the mind of the spirit in prayer; so the Saints are chiefly to mind the design of Christ in his sufferings.

The Feast of Tabernacles, which was instituted to put the *Jews* in mind, that they had been Pilgrims in the Wilderness, and had no permanent dwelling-place in this world, had many sacrifices appointed for it, and an excellent type of singular use to our present purpose is in it; for *Numb. 29. 13 — 32*. You will find that upon the first day of the feast they offered thirteen young Bullocks, and upon the second day of the Feast but twelve young Bullocks, &c. and upon the seventh day of the Feast, which was the great day of the Feast, they offered but seven Bullocks; the greatest festival day had the meanest offering.

Q. *But why so ?* R. To give them to understand, that the Lord in time would abolish those sacrifices, and bring in a more perfect sacrifice in the place of them, which was Christ Jesus to be offered once for all

So that though the sacrifices were of use, yet their worth was nothing to compare with Christ; so say we, tho the history of Christs sufferings be of great advantage, yet it is not comparable to the design of Christ in his sufferings; we are indeed to regard the history of his sufferings, and to acquaint our selves with it; but we are principally to observe the scope and purpose of Christ in all his sufferings, which was, as the Apostles do abundantly witness, to become a propitiation for our sins by his sufferings; so 1 Pet. 2. 24. *He bare our sins in his own body on the tree—— by whose stripes ye were healed.*

1. When as 'tis said he bare our sins—— there they were nailed it seems; the backslider then goes, and forceth, and tears them thence; but is it not better to leave them there, than to reassume them? Did Christ with so much pain, sweat, and blood ascend the tree, to fasten our sins there, and shall we make a sport of it to fetch them thence? but if we are resolved to bear our sins our selves, there is no remedy: So Peter expressed himself in his first Sermon after Christs Resurrection, when there were three thousand Converts; for Acts 2. 23. he tells them, Christ was crucified by the determinate counsel of God; he passeth by the malice of the *Jews*, the treachery of *Judas*, and the baseness of *Pontius Pilate*, and insists upon the everlasting contrivance of God, and agreement between the Father and the Son, and tells them accordingly, v. 38. That upon their faith and repentance, remission of sins was to be had through his name, according to the eternal purpose of God by the death of his own Son.

2. By his stripes, Peter adds, ye are healed; the stripes and wounds which Christ received, brought forth water and blood out of his side, John 19. 34. Water to sanctifie, blood to justify us; and now what can give more encouragement to faith, than this welcome news of Christs gracious design in all his sufferings, which was to take away our sins?

2. How the Saints should carry themselves towards Christ, the Lord our Righteousness.

1. They must praise the Lord for him; Christ is the greatest gift that ever God gave to the world; he is *eminenter* the gift; God hath given great gifts unto men, Thrones, Scepters, Crowns, and Kingdoms; and with all these he hath given them Hell at last. The first Kingdom that was erected after the Flood, and the greatest for extent of dominion, and the longest in point of continuance, that ever was in the world, was established, as well as founded by the seed of that *Ham*, that accursed Son of *Noah*, *Gen. 10. 10.* *The beginning of his Kingdom was Babel.*

As *Esau's* posterity consisted much of Dukes, so *Ham's* of Princes and Kings; *Nimrod* was the name of this first Monarch, and 'twas given him prophetically, or eventually, and it signifies a *Rebel*; for so this first King was against God; as good holy men carried pre- sages of good in their names, so *Nimrod* did of evil; he was a mighty hunter before the Lord, (*i. e.*) without any regard and fear of God; he hunted after a Kingdom with great craft and cruelty, which did not pertain to him, being descended from *Ham* the youngest of the Sons of *Noah*.

The beginning of his Kingdom was in the Land of *Shinar*, which is said by the Prophet to be the dwelling place of wickedness, *Zach. 5. 11.* *Shinar* signifies shaking, because it shook their language, and scattered the Inhabitants out of it; every land of wickedness may be called *Shinar*.

But we know the latter end of *Nimrod's* great Hunters, Oppressors, Persecutors, 'tis for *Tophet* is ordained for them of old; so that when God gives a man the Kingdoms of the world, tho it be a great gift, yet the whole world hath no gift of God comparable to Christ; Christ is the Benjamin's portion, there is five times more in his mess than any others.

Gen. 43. 34.

As Christ said to the Woman of Samaria, If thou hadst

hadst but known the gift of God, thou wouldest have asked. So say I, if you did but know the gift of God, you would praise his name for him; the reason is plain, because where Christ goes, the living water goes too; the excellency of this gift will appear much from that in Prov. 3. 16. *Length of days are in her right hand*—Some of great learning think, that Solomon alludes here, to that way of reckoning which was in use among the antients, who were wont to reckon years, or any thing else, by their hands and fingers; they reckoned upon the left hand till they came to an hundred, and then they passed to the right hand; whence the Poet writing of Nestor's long life says, *Sua dextera copulat annos, atq; suos jam*. He counted his years upon his right hand, (i. e.) he was come to his hundreds.

Now all agree, that by Wisdom in the Proverbs, is meant Christ, the wisdom of God, as well as the power of God; so that Solomon's meaning, when he saith, that in Wisdom's right hand is length of days, that Wisdom gives length of days, even to an hundred years, whiles the ungodly, *non dimidiabunt dies suos*, live not out half their days. And in her left hand are riches and honour; unsearchable riches and everlasting honour; so that Christ is represented here as a great Prince, with life in one hand, and honour in the other, to give plentifully unto all his Servants round about him.

2. Rejoyce in Christ Jesus in the remission of your sins, and justification of your persons through his righteousness, we are not else the children of Abraham, for he saw Christs day and rejoyced, John 8. 56. He saw him 1. In the promises. 2. In the types. His Death in the Ram, and his Resurrection in Isaac.

1. He saw Christs day in the promises, Heb. 11. 13. and embraced them; in which words some think there is an allusion to the custom of saluting one another by mutual embraces; the promises of Christ coming as aaviour into the world, they lodged in their bosoms, they placed them in their hearts; no friend was so welcome as the promises of Christ; that was the bosom friend.

2. He

2. He saw and rejoyced in Christs day ; when *Isaac* and the Ram, as in a figure, he saw the Death and Resurrection of Christ. 1. In the Ram, he saw Christs Death, the Ram died in the place of *Isaac*. 2. In *Isaac* he saw Christs Resurrection ; *Isaac* was three days dead in his fathers thoughts, for *On the third day*, Gen. 22. 4. *Abraham* lift up his eyes——*Isaac* the promised seed, was three days dead, in his Fathers purpose and intentions, but yet he died not, his Father received him as from the dead, in a figure ; so Christ as to his humanity, was dead and buried in the belly of the earth, but after three days he revived again, and was to die no more. Gen. 22. 13. The Ram in the bush a type of Christ crowned with thorns, was offered up instead of *Isaac* ; *Isaac* did not die, but Christ died for him ; how could *Abraham* choose but rejoyce when he saw this day ? as *Moses* saw in the burning bush the afflictions of *Israel*, and was astonished ; so—— and how can we chuse but rejoyce in Christ, considering that the day of his suffering is over, and the day of his triumph is come ?

Obj. Our troubles will not suffer us.

R. Let me call you to the example and practice of primitive Saints : Look upon the Apostle, 2 Cor. 6. 10. *As sorrowful, yet always rejoycing*—— As sorrowful but not sorrowful ; Saints sorrow is like the joy of the wicked, only in appearance. *Paul* had the shadow of sorrow, but the substance of joy ; when his estate was cast up, he was as poor as having nothing.

Q. How could this be ?

R. Because God and Christ are the same in all conditions ; he loves not the poor the worse for their poverty, nor the rich because of his riches ; he loves us not the worse when we have nothing, but as well, as when we had all things. Christ is given, not to the noble, rich, mighty, but to the believer ; there is but one life between the Saints and an immortal Crown, and an everlasting Kingdom. The day wherein the *Jews* afflicted their souls, the day of expiation and atonement, was the

the day wherein they proclaimed their Jubilee, *Lev.* 23. 27.

3. Became like unto him in holiness; we must not say, because Christ hath kept the Law, and satisfied divine justice, and reconciled us to God, therefore we may live as we list; they were ungracious persons who suck'd poyson from the doctrine of free grace, as *Rom. 6. 1. What shall we say then? shall we continue in sin that grace may abound?* This is a most lewd conclusion, which the pure spirit of God abhors, and none will make such horrid inferences, or draw such venomous positions from the doctrine of life, unless Satan poisoned their hearts and natures.

Our obedience and works are not required as Christs obedience was, for the expiation of sin, and to make a compensation unto God; but yet they are required of us, as we are his Servants and Children, obliged to express our duty and gratitude thereby, and to grow up in the image of his Son: From an inscription our Lord decided a controversie and gave direction what to do, *Matth. 22. 20, 21. Give unto God the things that are Gods. Homo est nummus Dei*, because he carrieth Gods image; give to them that penny which was lost, (*i. e.*) give up thy self unto him.

Rom. 8. 29. To be conformable—

1. There is a sinful striving to be like Christ; for as Christ in his life, and in his death had the sin and guilt of the world upon him, so some men are so prophane, that they commit iniquity with greediness, as to live with a world of sin, and die with a world of sin upon them, were to be like Christ, to live like Christ, and to die like Christ: O take heed of this image of Christ.

2. There is a holy striving to be like Christ, and that is, when we imitate his perfection, to be like him in disposition and conversation; like him in affection, affliction, and in communication; like him in his combate, in his cross, and so in his crown; now God hath predestinated us to conformity with Christ, that

he might be the first born, (*i. e.*) that Christ might have many adopted brethren, many that might partake of the same spirit, nature, and life which he received of the Father.

1. *John 2. 6.* *He that saith he abideth in him, ought himself also to walk, even as he walked.* To abide in Christ, doth presuppose some antecedent implantation: A man must first be ingrafted into Christ before he can abide in him, he must be made a branch of the true vine, before he can draw virtue from the Root of expiation and holiness, he must be taken up into fellowship with him, in order to an abode in him.

To abide in Christ is so great a privilege, and carries such heights of glory with it, that scarcely any thing less than a thorn in the flesh, and that pointed too by Satan, and thrust in by one of his messengers, will be sufficient to keep the spirit humble under such exaltations.

Now *he that saith he abideth in him*, he speaks a very big word, haply like those upon the mount of transfiguration, *he speaks he knows not what*; our abiding in Christ is not to be talk'd too much of, 'tis not to be made matter of ostentation, it is to be spoken of with much modesty and humility; we should rather say with *Paul*, *he knew a man taken up to the third heaven*, than, that he was the man; and so the Saints have ever done Chap. 1. 3. Truly our fellowship——this is a fellowship of the highest honour, to have the same nature and spirit and motions of life, and sweetness of joy with the Father and the Son; yet seeing there is a necessity of declaring it, so it is, our fellowship——*Truly, our fellowship is with the Father, and with his Son Jesus Christ*; but if any man will be confident, and will pretend to this inheritance, and insist upon it, that he abides in Christ, if he saith it over and over that he abides in him, hereby he may be discovered, mark but his walk, observe but his ways; if he walks not in Christ's light, and example, he doth not abide in him, notwithstanding all that he saith: He only abides

in Christ, that walks in him. Christ did once walk up and down the world in a body of flesh as we do, living continually in mighty acts of humility, self-denial, patience, love and heavenliness, which he hath left on purpose upon record, for example and imitation; now he that saith he abides in him, ought to *walk, as he walked*; he ought to walk so; it concerns his credit, and his conscience too, for if he walk not so, he is a *liar*, in saying he abides in Christ; or if still he say he abides in him, tell him 'tis but as a dry, withered, rotten branch, whose end is to be burned. He that saith he abides in him, ought to walk as he walked; as he values that place which he supposeth he hath in him. And indeed, how can he that abides in him walk otherwise, than he did? For he that hath fellowship with that unction and spirit which led Christ into all his exemplary paths of purity and holiness, must unavoidably be inclined strangely to the same ways; he that hath the same principle of life, the same rule of life, and design of life, with an other, must walk after the same pattern and example of that other, or else he is some monster in grace. Christ did not only heal blind eyes, withered hands, but lame feet also; we must walk as he did, and tread in his pure paths.

3. How the Saints should carry things one towards another.

1. They must industriously endeavour to advance the empire and dominion of pure love, and unfeigned charity in the house of God; this is the most excellent way the Saints can walk in one towards another, as is said, 1. Cor. 12. 31. The Apostle supposeth that there was a certain ambition in the Church of *Corinth*. They did covet extraordinary gifts, and they did covet them in an extraordinary manner, they did earnestly covet them.

2. The Apostle doth not direct them to lay aside their covetous and ambitious desires, but to sanctify them, by coveting earnestly the best gifts; gifts for edification of the Church were the best gifts; as the

gift of prophesy and interpretation was better than the gift of tongues, and yet lest professors be lifted up in the opinion of their own gifts, he tells them of something better than the best gifts, and that is love which he calls a more excellent way; 'tis the way of Angels, and the way of God himself, *Levit 18. 6* *None of you shall approach unto any near of kin unto him.* There are two reasons which may be given of this divine prohibition, touching marriages among the *Jews* where there was a nearness of blood.

1. Because such marriages among persons that are consanguineous, from a principle of nature, are not so fruitful as others where there is no such communion in blood, and therefore for the encrease of mankind and the good of it in other respects too, he directed the *Jews* not to marry so and so.

2. Because, it may be supposed, that love will run strong, among those that are near of kin, by consanguinity or affinity, therefore the Lord in great wisdom to promote the Kingdom of love in the world, commands the *Jews* who were to marry within their own Tribes, to keep a good distance in their marriages, and not to marry, but where it may be supposed the relations were so remote, as that all the operations of love began to cease, and expire, that so kindness, and dear affection might be the more warm and diffusive.

2. Ye must walk in mutual forbearance, as *Moses* did with *Aaron*, *Levit. 10. 19. 20.* *And when Moses heard that, he was content.* Mark

1. What the failure in the priesthood was, the Goat of the sin-offering, which should have been eaten in the holy place was burnt, *v. 16.* The Priests eating the sin-offering noted both the typical abolition of sin, and spiritual communion with Christ the Lamb of God, which takes away the sins of the world.

2. What gave occasion to this failure?

R. The great breach which the Lord made in *Aarons* house, destroying *Nadab* and *Abihu* by fire from heaven; this tragical dispensation, had brought them under

under such distraction, that inconsiderately they had burnt what they ought to have eaten before the Lord ; this it seems *Moses* suspects, for he said, that he diligently sought the Goat of the sin-offering.

Obs. One may suspect the greatest Saints in a terrible Tryal.

3. What *Moses* his behaviour was in it, he was the meekest man alive, *Numb.* 12. 3. Yet 'tis said that he was angry with the Sons of *Aaron* ; not with *Aaron*, but his Sons ; in honour to *Aaron* he turned his face towards his Sons and was angry.

4. *Moses* was content with what *Aaron* had to say, tho he were angry with his Sons. 1. Such things have befallen me, saith *Aaron*, (*i. e.*) God in his fiery wrath had destroyed two of his Sons, and *Moses* had been greatly incensed against the other two. 2. Had I eaten—should I have been accepted, (*i. e.*) the Lord did require that the Priests, *Deut* 12. 7. should eat their sacrifices and meat before him with joy ; now *Aaron* urges, that being under this great passion and disturbance, he could not have eaten it with acceptance to God ; and when *Moses* heard it he was content ; (*i. e.*) considering his great sorrow, bears with his infirmity ; at least for that time he admitted the anger as reasonable ; the letter of the Law must give place to extream necessities.

When *Moses* went to comfort his Brother *Aaron* upon the death of his Sons, saying v. 3. This is that which the Lord spake, I will be sanctified in them that come nigh me—and *Aaron* held his peace : Tho *Moses* was troubled as their Uncle, yet *Aaron* he thought must needs be much more troubled as their Father ; and therefore he applies himself to support *Aaron* under his great afflictions, and quiets *Aaron* both with the holy nature, and will of God ; and *Aaron* held his peace.

Obs. Gods word and will silenced him ; but now upon a renewed mistake of his other sons, and the chiding of *Moses*, *Aaron* in the great grief and bitterness of

his heart, makes a short Apology for himself, and his Sons, and *Moses* who would not afflict the afflicted, reſis contented with it.

4. How the Saints ſhould carry themſelves towards thoſe that are without, (*i. e.*) ſuch as ſeem not to have the root of the matter in them; they muſt avoid all unneceſſary ſociety with them. Under the law the Bed of him that was ceremonially unclean, defiled him that touched it, *Levit. 15. 5.* Now the Bed notes a conſiderable time of reſt with them, and a delight in their ſociety; then his ſeat alſo defiled, as *v. 6.* which notes a ſhorter time ſpent with him, and a leſſer reſt with, and delight in them; laſtly his ſpittle defiled, as *v. 8.* which noted that the words of ſuch as are morally unclean, are but as ſpittle, as defiled ſpittle. Chriſt with his ſpittle healed, the unclean with their ſpittle deſile. *Matth. 10. 17. Beware of men——*

1. Their corrupt doctrine.
2. Their corrupt converſation.
3. Their corrupt examples.
4. Their corrupt commands.
5. Their corrupt counſels.

2. *Cor. 6. 17. Be ye ſeparate, touch not the unclean thing——* Now compare this place with *Levit. 20. 25.* where we find God forbade the *Jews* to touch or eat of ſundry ſorts of Creatures, not that any Creature was evil in it ſelf, for God made all things very good; but for theſe reaſons,

1. God ſhewed thereby his right to diſpoſe of the Creatures.

2. This abſtinenſe had its Phyſical uſe; for many of the meats forbidden were not ſo wholeſome as others, and gave not ſo good a nutriment to the body, as thoſe that were allowed; as ſwines fleſh breed the leproſy.

3. It hath alſo its moral uſe.

1. Thoſe prohibitions taught the *Jews* obedience to God, in forbearance of things in themſelves lawful, and ſometimes delightful to the palate.

2. Temperance and moderation in the Appetite, in the

the use of Creatures ; their desires were not to wander after excessive varieties.

3. In shunning those vices which were symbolically signified in the qualities of the Creatures forbidden to be touch'd or eaten.

4. In keeping the further distance from the Tables and Communion of such as were aliens to the true Religion, whereby they might be corrupted both in consciences and manners.

Q. *What may be observed about meats clean and unclean, that yields instruction ?*

R. 1. That which parted the Hoof and chewed the Cud was clean, *Levit. 11. 3.* now the parting of the Hoof signifies the walking according to the rule, and a right discerning of the word and will of God, and between things that differ ; and the chewing of the Cud, notes the daily meditating upon, and digesting of Gods word, which is the food of the Soul. Those who delight in Allegories, to shew the advantage of meditation bring that in *Hester c. 2. v. 8.* where 'tis said, that *Hester* was delivered to the custody of *Hegai*, which in *Hebrew* signifies meditation ; that's the only Tutor to the Soul to prepare for Christ.

2. The Hare was unclean, *v. 6.* which is a fearful creature ; that idolatrous Temple of *Apollo* at *Delos*, which was of greatest name among the *Gentiles*, hath its name from (*Dehel*) fear. *Primus in orbe Deus fecit timor.* So *Paul* speaking of the *Athenians*, *Acts 17. 22.* says they were *δεδαιμονισμένοι*, too full of fear : Fear is a horrible snare.

3. The Swine, *v. 7.* which notes Back-sliders, according to the saying of the Antients, *The Dog to the vomit, and the Swine to the mire.* O how many that are penitent in sickness, whose sins recover as their health doth, whose holy purposes decay as strength encreases, and die as soon as they are well ; they mend into Apostacy.

4. Fish that had Fins and Scales were clean, others unclean, as *Eels* and *Lampreys*, which lye lazily in the mud

mud ; noting slothful persons, that are buried in the world whilst alive. The fin serves as the wing of the Bird, and guides the way ; the scale adorns and protects the body. The fin, say our Masters in the Judaick knowledge, figured faith in Gods word ; and the scale, good works ; by which that faith is adorned.

5. Of Fowls were unclean, 1. Night-birds, as the Owl, Night-hawk, v. 16. *Israel* must have no communion with the works of darkness, they must be an abomination to him. 2. The Pellican, v. 18. its name in *Hebrew* signifies an unthankfulness, pride, and vain-glory ; then it vomits up its meat, thereby figuring forth the ill qualities of drunkards and gluttons, and all such also as loath, and cast up the wholesome principles of Godliness, wherewith they had been educated and nourished.

But to insist no longer on these things, we will conclude with that in *Lev.* 11. 44. *I am the Lord your God, ye shall sanctifie your selves, (i. e.)* by living according to these ceremonial ordinances, ye shall inure your selves to such a carefulness of conversation, that ye may not be polluted with the society of sinners, who are morally unclean, as those creatures under prohibition are ceremonially unclean ; so that the spiritual use of this carnal commandment was, as ye have heard, to render persons cautelous in avoiding society with such as might defile them by their familiarity.

2. By a holy, watchful, and self denying behaviour, endeavour to gain upon them ; however give no offence to them. *1 Cor.* 10. 32. *Give no offence neither to the Jew, nor to the Gentiles, nor to the Church of God, Acts* 15. 29. [*vid. Annot. in Exod.* 6. 14.] 'Tis thought the Apostles made that decree against blood eating, not so much to avoid the offence of the Jew, as to prevent the scandal of the Gentiles, who had reproached them with bloody banquets, and calumniated them as though the flesh of young children were their delicacies in their entertainments. And here let me give you an observation which the *Hebrew* Writers have upon the fourth Commandment,

commandment, *Exod. 20. 10.* Nor the stranger that is within thy gates. There were two sorts of strangers,

1. *Advena justitiæ* ; who embraced the Religion of the *Jews*. 2. *Advena portæ* ; who dwelt among them occasionally, and did not embrace their Religion, and had no right to eat the Passover with them. Now by the stranger in the fourth Commandment is meant *Advena portæ*, who was obliged to give no offence to the *Jews*, but to rest upon their Sabbath day ; and the *Jews* again were obliged not to take usury of him, that so they might draw him to the truth, and commend their Religion to his conscience.

3. There must be a readiness to do them good as their occasions shall require, and your abilities and opportunities shall serve you, *Rom. 12. 20.* *If thine enemy hunger, feed him*—— 'Tis a Proverb cited from *Prov. 25. 21.* This is to love as our Lord loved us, for he loved us when we were enemies ; this is to follow his example, and to imitate his perfections : 'Tis some question, what is meant by *heaping coals of fire*—— 1. Some say, 'tis heaping Gods fiery vengeance upon his head, but that is not suitable to the verse before it, *Prov. 25. 20, 22.* that were to take away the garment from him that is cold. 2. Of others ; 'tis heaping upon his head the burning coals of hearty repentance ; like coals from the Altar, which take away sin and iniquity, *Isa. 6. 6, 7.*

4. Give them an example of your dependance upon God, notwithstanding all the outward danger which may attend his ordinances and worship, *Josh. 5. 2, 9.* The disuse of circumcision was their reproach.

1. They were now entred into the enemies country.

2. Their enemies knew, that they came to possess their land.

3. Circumcision disabled men for many days, as to the defence of themselves ; yet they lost nothing by Gods ordinance.

5. We are to pray, 1. That God would forgive them, *Lev. 25. 9.* 2. Or remove them ; that those

that are the implacable and incorrigible enemies of the Lord our Righteousness may be removed out of the way, as the hinderances of the coming of Christs kingdom in the world, *Psal. 68. 1, 2. As smoak, as wax.*

1. Smoak is offensive to the eyes; Saints are God's eye, the apple of his eye. 2. Smoak soon vanisheth.

Obs. Saints are glad at the removal of the wicked, as when smoak vanisheth.

2. Wax. 1. Saints in trouble are as Wax, *Psal. 22. 14. My heart is like Wax, it is melted in the midst of my bowels.* Soon softened, ready for impressions. 2. The wicked are as wax before the fire; they are unable to contend with God, who is a consuming fire.

Use 7. Of Caution.

Take heed you receive not Christ imperfectly; he that receives him as Lord, and not as Righteousness; or as Righteousness, and not as Lord; receives him imperfectly. Compare *John 1. 11.* with *chap. 6. 15.* tis said, that *his own* received him not, *τὰ ἴδια*, not *τῶν ἰδίων*, as *John 13. 1.* his own, not as persons, as own children, own members, own wife; which notes the greatest nearness, and intimateness founded upon his propriety in them, which is the meaning of *chap. 13. 1. His own elect*; but the Gender is altered, he came to his own, as *Goods*; he came to his own, (*i. e.*) those of his own country, kindred, flesh and blood, and they would not receive him; and that in the other place, they would have made him a King: Mark, upon what occasion they would have crowned him; he had fed five thousand and more, with five barley-loaves, and two small fishes, whereupon they concluded that he was a Prophet, *v. 14. and purpose to make him their King.* We do not find, that when he had preached, at any time, tho he spake as never man spake, that they cried out in admiration of the power and spirituality of his doctrine. Truly, this is a great Prophet, this man shall reign over us. No, no; but let any one come and work miracles, and fill the bellies of his hearers and followers,

as our Lord did, he shall have the praises of being the Lord's Prophet; and be applauded as a King, by the acclamations of all: They would have taken him by force and made him a King. Here we see there was some seeming respect given to Christ, in reference to two of his Offices; yet 'tis said they would not receive him. When they thought he would have given them a Kingdom of health, plenty, wealth, honour, and worldly glory; they would be delivered from the *Romans*, not from their sins; then they would receive him, but they would not receive him upon any other terms; they would not receive him as their Priest and Righteousness, as one that by his death was to deliver them from the wrath to come.

Obs. Many are great Zealots for Christs reign, when they hope to reign with him; but if his Kingdom be not to their minds, they care not for it, 1 Cor. 1. 2, 3. *Unto the Jews a stumbling block, unto the Greeks foolishness.*

1. The whole world was divided into *Jews* and *Greeks*; both *Jews* and *Greeks* had great expectations, the *Jews* were famous for the knowledge of the Law of *Moses*, and the *Greeks* for the knowledge of the Law of Nature. *The Jews required a sign, (i. e.)* a sign in their way; for Christ shewed many signs, but they must have a sign of their own; if he would come with that kingly power and glory as they expected, then they would receive him. *The Greeks seek after wisdom, (i. e.)* they must have a Saviour that comes in a way answerable to their rules, and principles of carnal wisdom.

2. To the *Jews* Christ was a stumbling block; they expected a glorious triumphing Christ, but here was their disappointment, they met with a crucified Christ, *Mat. 27. 42. Let him come down from the Cross, and we will believe in him;* so that instead of being their mercy, he became a judgment to them; and instead of being their Saviour, he became a *stumbling block*. *To the Greeks foolishness, (i. e.)* they accounted it a foolish thing so to receive

receive Christ thus infamously crucified, as that for his sake to renounce all the satisfactions, and suffer all the dreadful calamities of this life; and in lieu of all this to expect some after blessedness from a man that could not save himself from an accursed death; this seemed to them most ridiculous: So we see, the *Jews* could not receive Christ, for want of a sign, nor the *Greeks* for want of wisdom; but Christ became a stone for the *Jews* to stumble at, and a vain person for the *Greeks* to laugh at; now take ye heed ye look not for much outward glory from Christ, do not refuse him for his cross; his business is to save us from sins, not from enemies, and to lead us to our Crown by the Cross.

2. Take heed of the least defilement; tho Christ be the Lord our righteousness, *Gal. 5. 9. A little leaven leaveneth the whole lump.* This is a kind of proverbial Speech, one gangreen member may gangreen the whole body; one scandalous offender may pollute the whole Church, all unsoundness, either in point of doctrine, or of life, is as leaven, a little of it is destructive; many are afraid of great sins, but we should be troubled at little sins, for little sins prepare the heart and make way for great sins; a little leaven leaveneth the whole lump. Leaven is put metaphorically in the Scripture sometimes in a good sense, as the Kingdom of God, the doctrine of the Gospel; the Grace and Spirit of Christ in the Soul is compared to Leaven; sometimes in a bad sense, for corruption in doctrine, or in practice, as in this place, as leaven conveys a sowerness to the Meal in which it is, so a little corruption allowed, communicates a bitterness and poison to the whole man; a little of it renders our persons and performances unsavory to our God. When the *Jews* were to eat the Paschal Lamb, they were to cast all the Leaven out of their houses, *Exod. 12. 19.* 'Tis observed of them, that in their preparation they had, 1. *Inquisitionem fermenti*, from Sun rising to the fourth hour. 2. *Exterminationem fermenti*, the rooting out of the Leaven, from the fourth hour to the sixth.

3. *Exse-*

3. *Execrationem fermenti*, the cursing out of the Leaven, (*i. e.*) all the Leaven whatsoever which is here in my power, and all which I neither saw nor have put away, let it be nothing, let it be esteemed as the dust of the earth. All the time of the Feast, they would not name the word *Lechem*, bread, because the word signified their ordinary bread which was leavened; as at all other times when they spake of Swine, which were unclean by the Law, they would call a Sow, *Dabar Achar*, another thing, lest naming the word, they might stir up their Childrens desires after Swines flesh, or leavened bread.

Let us, who keep the Feast of Christianity all our lives, take heed of the least crumb of leaven; lets not say *Lechem*, nor give the least occasion to sinful desires to others.

See Numb. 6. 18. *The Nazarite was to take the hair of the head of his separation, and put it into the fire, which is under the Sacrifice of the peace-offering.* This Hair which was consecrated to the Lord might not be put in to any prophane place, it must be into the fire, which is under the Sacrifice; all the Hair must be shaved and put into the fire, the holy fire; the *Hebrew* Doctors say, that is, the *Nazarite* had left but two Hairs standing; he had not kept the commandment, he was to let it all grow out again, and after thirty days to shave all anew, with those two Hairs, and put them into the fire of the Sacrifice, all which was to shew that the whole man was to be holy unto the Lord, even to an Hair; as his providence reacheth to the numbering of our Hairs, so must our sanctification reach to an Hair too.

There is also another teaching ceremony to this purpose in *Levit. 6. 9.* Where the Lord commands the Priests concerning the burnt-offering; it was to be kept burning upon the Altar all night; there was a Lamb for a burnt-offering in the Morning, and an other in the Evening; the burnt-offering of the Evening, was to be burnt leisurely by a slow soft fire, and
by

by many pieces one after another, that it might last all night, whereby was signified, that God would be honoured by his people in all their waking thoughts, that as he gave them the protection of the night, so they should give him the honour of the night.

As the burnt-offering of the morning was commonly burning all the day long, to admonish them of honoring him from the Morning to the Evening, so the burnt-offering of the Evening which burned all night, was to admonish them of honouring him from the Evening to the Morning, and to take heed they did not put out the holy fire of the spirit within them, by any work of the night or deeds of darkness.

So that we see the Lord requires an universal sanctification and holiness; we must cast out every crumb of leaven, sanctify him in all his precepts to a hair of our Heads, and we must sanctify him at all times, morning and evening, day and night continually; as we are not able to subsist one moment without his influences, so we ought not, no not for one moment to depart from his obedience.

3. Take heed ye depart not from the light which Christ the Lord our Righteousness hath set up in his word; but because in some cases that may shine but darkly to us, be watchful that ye depart not from that light which he hath set up in your consciences, *Prov. 20. 27. The spirit of a man is the candle of the Lord; in mans first creation he had a great light set up in him; the Sun was placed in the firmament of his Soul, but sin hath eclipsed his light, sin hath brought him darkness; 'tis now night with him in comparison; this light is as the light of a candle.*

Q. 1. *What is it in man, which is called his candle? Or rather what is meant by the spirit in man which is called his candle?*

R. His intellectual powers, or that which we call *reflexam cognitionem*, whereby he is able to reflect upon himself, and upon all that he hath done, and from whence he is to take his direction in what he is to do.

Q. 2. *What*

Q. 2. *Why is it called the candle of the Lord ?*

R. Not as though it were the light by which the Lord sees into us; but because of its divine origine and birth; 'tis as it were a spark of the divine nature, that which the Lord hath mercifully set up for us to see by, to dress our souls, and govern our actions. O make much of this light, improve this light continually; do not love darkness rather than this light; this candle of the Lord, is the inheritance of our Fathers, which we must not sell; this is that Vineyard which we must not part with; *Naboth's case*, wherein every one is concerned, 1 Kings 21. 3. *And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee.* No man in *Israel* might sell his inheritance, because the *Israelites* were but the Lords ἐμφύτευται, his Farmers; the inheritance was the Lords, and therefore it was called *Emmanuel's land*; the *Israelites* were but *usu-fructuarij*, the Lord was *Dominus fundi*, the Lord of the soil. He that had no right in himself, could not make over a right to another.

Q. *What is mystically meant by Vineyard, which Ahab would buy? as v. 2. and Naboth would not sell, and which he calls the inheritance of his fathers?*

R. The τὴ πατρὶ χα σύμβολα, the native truths and notions which God of his goodness hath implanted in the souls of men, for their conduct and comfort too; that light, those dictates of conscience, those inspirations of the Almighty, which are within man, are those plants which our heavenly Father hath planted in all, these are the *Vineyard*. To have a good conscience, is to have a good Vineyard; to have a bad conscience, is to have a bad Vineyard: The Kingdom of Heaven within us, is compared to a Vineyard; and to neglect the Laws of that Kingdom, to go off from the voice and obedience of that King, is to neglect the Vineyard, as the Church laments in Cant. 1. 6. *But mine own Vineyard have I not kept.* To keep the Vineyard of another, is to be a slave to another, to be under the power of another;

to

to observe the ordinances and traditions of men, about the Worship of God, is to work in the Vineyard of another ; this is to carry great burdens, and to bear the heat of the day to no purpose ; and yet simple souls are threatned into this servitude many times : As the Church complains, her Mothers children were angry with her, they made her the keeper of the Vineyards, (*i. e.*) for fear of the power, malice and authority, she complied with their commands and expectations, with which she contracted that blackness, that fill'd her with sorrow and shame. To keep our own Vineyard, is to mind our own duties, to attend upon our own words, to improve our own talents, to dress our own lamps, and to obey the directions of our own consciences, tho' all the Heathen round about rage against us : How many may say with the Church, *Mine own Vineyard have I not kept ?* This tending, trimming the Lamp of the Lord within us, may fitly be compared to a Vineyard, because

1. 'Tis Vineyard work ; 'tis hard work.
2. 'Tis continual and endless work.
3. 'Tis Vineyard work, that is, profitable work ; no clusters in the world like clusters of grapes, and no clusters of grapes like these clusters : none such in the esteem of God, and good men.

Q. 2. *Who are the Naboths that will not sell the inheritance of their Fathers ?*

R. The Lords little flock in the world, his Prophets, and Prophetesses ; so *Naboth* signifies, his sons, and his daughters, his peculiar people in the earth ; there are but few *Naboths* in the world, there are but few that value the light, life, and power of the holy spirit within them, as their Vineyard, as that which yields them the noble Wine, the perpetual feast of a good conscience, and the unimaginable delicacies of the peace and joy of the Holy Ghost.

Q. 3. *Who are they that long and languish because of this inheritance, that are restless, until they have made themselves Masters of this inheritance of Naboth ?*

R. *Ahab*, King *Ahab*, evil power, Magistrates, *Ahab* King of *Israel*, one that might have known better

1 Kings 21. 4. and v. 25. that did sell himself to work wickedness. None like *Ahab*, which in *Hebrew* signifies, *he loved*. *Ahab* was a lover, a lover of idols, and a lover of blood; he delighted in blood, and Idols too; he was a Giant in wickedness, none had grown up to such a stature of wickedness: *Ahab* had out-grown all the world in impiety. When dominion, and power, and worldly authority becomes *Ahab*, a false lover of God, but a true lover of Idols and blood; then the condition of every *Naboth* is dangerous: *Ahab* sold himself to work wickedness. Those that were not Servants and Slaves by birth, were made so either *jure gentium*, as when they were taken in War, such Christ came to rescue, as *Luke* 4. 18. αἰχμαλώτος, *captus hasta*, or *hasta cuspidē captus*. Such the Romans called *Mancipia*, *quasi manu capta*. Christ came to proclaim liberty to the Captives: Now Captives are unwilling Servants; there is a Captivity, a dreadful Captivity, an universal Captivity; but 'tis the work of the Lord to bring back our Captivity.

Or else they were Slaves *jure civili*, who sold themselves to be Slaves; and the Holy Ghost alludeth to this sort of Slaves, who were the basest sort of them, when he says, that *Ahab*, though he were a King, sold himself. There was no hopes of Redemption for such as sold themselves; *we are sold under sin*, *Rom.* 7. 14. But *Ahab* sold himself.

Q. 4. *How doth Ahab compass his designs, and gain to himself Naboth's Vineyard?*

R. By means of *Jezabel* his Wife, 1 Kings 21. 7, 12. This *Jezabel* stirred up her husband *Ahab* to work wickedness, as v. 25. and assisted him in the accomplishment of it; as you see here, she undertakes to give *Ahab* the Vineyard of *Naboth*, and accordingly,

1. She writes Letters in his name, and seals them with his Seal, and directs them to the Nobles, her Creatures; the Royal Authority is abused to justify her idolatrous, hypocritical, and bloody design.

2. She proclaims a Fast—— The death of holy men.

is carried on by holy pretences, under colour of zeal for Gods glory ; here was a Fast, but 'twas a bloody Fast ; here were Prayers, but they were bloody Prayers.

3. Two Sons of *Belial* are found out to be the informers and false accusers. *Belial* signifies, according to the various derivations of it in the *Hebrew*, according to some, a man without a yoke ; that will not be yoked, the Laws and Commands of God are a yoke ; a man of *Belial* is a lawless man, to others ; a man of no use or profit, neither good to himself, nor good to others, *terre inutile pondus*, that lives to no purpose ; the Devil is called *Belial*, What fellowship hath Christ with *Belial* ? Nahum 1. 15. The wicked shall no more pass through thee. or *Belial* shall pass no more through thee. Where the Lord comforts the Church with the glad tydings of the Gospel, they should be freed from *Belialists*, all such as disturbed her peace and joy ; there should be no more *Belials*, nor children of *Belial*.

4. They falsely accuse *Naboth* of Blasphemy against God and the King ; these two, God and the King, are both joyned together, to exasperate all men against *Naboth* ; and if any might commiserate *Naboth*, and think that he would not blaspheme God, they would make it out that he did blaspheme the King ; or if the people were slow to believe that *Naboth* had blasphemed the King, they would, by false accusation, make it appear that he had blasphemed God.

5. Then they stoned him that he died ; they put him to a painful and shameful death most unjustly ; and lest any should lay claim to this Vineyard after *Naboth* was dead, they stone his Sons with him, as 2 Kings 9. 26. thus the Vineyard of *Naboth* became an Escheat to King *Ahab* ; but it did not prosper with them ; for in the same place where the Dogs licked the blood of *Naboth*, they did lick the blood of *Ahab* and *Jezabel* his Wife.

Q. But how are we concerned in the case of *Naboth* and his Vineyard ?

R. Much every way ; for as when the Lords Prophets, his *Naboths* are slain, they rise again ; so when

Jezabele

Jezebel is slain, she riseth again; as *Rev.* 2. 20. the woman *Jezebel* was in the Church of *Thyatira*, who called herself a Prophetess; and here note,

1. That *Jezebel* bears a full type of Antichrist, as he is described in the *Revelations*; for *Jezebel* painted herself to hide her wrinkles, to encrease her beauty, and to enflame her lovers; she was given up to Whoredoms and Witchcrafts, and thirsted after the blood of Gods Prophets. So Antichrist in the *Apocalypse* is said to be the Whore of *Babylon*, the Mother of Fornication, and Abominations of the Earth; she is described with the Cup of her Sorcery in her hand, wherewith she intoxicates the Kings of the Earth, and makes them drunk with the Wine of her Fornication, as she makes herself drunk with the blood of the Saints; as *Jezebel* could do nothing against *Naboth*, but by making use of the Kings name, and the Kings seal; so the Church of *Babylon*, and all painted Churches, that call themselves the Church of Christ but are not so, can do nothing against the Lords *Naboths*, but by abusing the name, seal and power of the civil Magistrate; whom they stir up to work wickedness.

2. *Naboth* bears a full type of the Lords Prophets, and Followers of the Lamb, *Rev.* 11. 10. *Two Prophets*, the same persons which in the third verse were called Witnesses, are called Prophets here.

Q. *Who are meant by them?*

R. Gods faithful Ministers which he raised up in their several generations to witness to the truth, and to declare against all Antichristian tyranny, innovations and superstitions.

Q. *How could these two Prophets torment them that dwell upon the earth?*

R. 1. Their word and testimony set home by the spirit cuts their hearts, and pursues them with conviction, though no conversion.

2. It disgraceth their Idols, it makes them gnash their teeth, that their Religion should be called wil-worship, superstition and idolatry.

3. It

3. It draws away some of their Disciples, and dissatisfies others; and fills them with fear as well as shame, lest their kingdom should be taken from them.

4. It makes them see, that no temptation, poverty, disgrace, or persecution, makes some men part with their integrity, which they long before had lost, and for which their hearts are reproaching them all the day long. This makes them gnaw their tongues for pain, when they behold the constancy and uprightness of others, and their own hypocrisy and treachery to Christ Jesus. *Naboth* seems to have been a pious person, whose fear of the Lord set him above the fear of the King, as *1 Kings 21. 3.* *The Lord forbid*—Indeed the Lord had often forbid the alienation of inheritances in *Israel*; so that *Naboth* had respect to what the Lord commanded, and not what the King most unjustly desired. So its manifest from the *Apocalypse*, that the great quarrel against the witnesses to the truth, was because they kept to the commandments of God, as *Rev. 12. 17.* The law of God, and the light of God within them, the care of a good conscience, is that Vineyard, which will expose the Saints to trouble and danger unless they be resolved to part with it; if *Naboth* will part with his Vineyard, he may save his life; but if he will keep his Vineyard, his integrity and inheritance, he shall lose his life, and be stoned with stones: O never part with your Vineyards, chuse to die first.

3. The most bloody and barbarous Persecutions will have the most specious pretences; *Naboth* must not dye with the honour of a Martyr, but with the reproach of a Blasphemer. The Saints, in all their sufferings under Antichrist, died as a generation of men, that had no regard to God or man, no fear of God, no love to the King; let all those that cherish those plants and principles, which God hath planted in them, prepare themselves to digest false facts, false witnesses, false accusations, false judgments; for as it was then, so it is now; but the destruction of every *Ahab*, and every *Jezabel* slumbers not; for in the same place, where

dogs licked the blood of *Naboth*, they did lick the blood of *Ahab* and *Jezebel* his Wife, *Rev.* 18. 6. *Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.* Her harvest of punishment shall be answerable to her seed time of sinning; nay it shall be double.

Q. How double?

R. Babilons punishment shall be double.

1. Negative. Not as to her merit.

2. Positive. 1. As double signifies very much, so *Jerusalem* had received double for all her sins, *Isa.* 40. v. 1, 2. 2. Double as to what she was able to effect against the Saints; indeed she would have destroy'd them, but could not; *raise it, raise it, even to the foundation thereof*, *Psal.* 137. 7. It shall not be double as to her purposes and designs of mischief, but as to what she did accomplish. 3. Double as to her expectation, it could not have been believed, that it should thus have been done to *Babylon*; she that hath been for blood, shall have blood enough; she shall then see, that the blood of the Saints is precious blood, and that God is just and righteous; that one drop of the blood of *Zion*, is worth a whole River of the blood of *Babylon*; she shall see how God values the blood of *Zion*, by the terrible vengeance which he will take upon *Babylon*, *double unto her double*, (*i. e.*) four times as much; nay who knows the depths of his double doubled double vengeance? And this will also appear in the notation of the word *Jezebel*.

According to some the Etymologie is thus, from (*Zabal*) *habitavit*, where is thy habitation? or thou hast no habitation, or alas for thy habitation! so that here is a glance in the name of *Jezebel*, at the punishment of *Jezebel*; for she was thrown out at the window from her palace.

And mystical *Jezebel* shall be cast off her Throne; and *Babylon*, when it hath spewed her out, shall become the habitation of wild Beasts, and cruel Dragons. Alas for

for *Babylon* ! According to others, 'tis derived from a word that signifies, *stercus*, dung ; and then the meaning is this, which takes in *Jezabel's* fault and punishment too : Alas ! *Jezabel* is become as dung. And indeed such was the Prediction of the Prophet about her tragical end, *That the carcass of Jezabel should be as the dung on the face of the earth*, 2 Kings 9. 37. So that the notation of the name is a sufficient indication of foul reproach, and great loathing, and abomination, wherewith the bloody enemies of *Naboth*, shall be trodden down as dirt in the street, when once the day of vengeance comes : Which we are patiently to wait for. Know that the Vision is for an appointed time.

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